THE MAHÁVANSI,

THE RÁJÁ-RATNÁCARI,

AND

THE RÁJÁ-VALI,

FORMING THE

Sacred and Historical Books of Ceylon;

ALSO,

A COLLECTION OF TRACTS

ILLUSTRATIVE OF THE DOCTRINES AND LITERATURE
OF BUDDHISM:

Translated from the Singhalese.

EDITED BY

EDWARD UPHAM, M.R.A.S. & F.S.A.
AUTHOR OF THE HISTORY AND DOCTRINES OF BUDDHISM, THE HISTORY OF THE
OTTOMAN EMPIRE, &c. &c.

IN THREE VOLUMES.

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TO THE

KING'S MOST EXCELLENT MAJESTY.

SIRE,

It is with sentiments of the deepest gratitude, that I receive Your Majesty's gracious permission to dedicate to Your Majesty the Sacred and Historical Books of Ceylon.

These works, collected by Sir Alexander Johnston, while President of Your Majesty's Council, for the use of himself and other members of the Government, are recognised as authentic and valuable Records of Buddhism, and present the only historical accounts of those celebrated Monarchs, whose wisdom and virtue have at various periods so powerfully contributed to the prosperity of Ceylon.

Eminent as are the benefits attributed by the grateful annalists of this beautiful island to the sagacity and talents of her native Sovereigns, they in no degree bear a comparison with the inestimable boon which Ceylon exclusively owes

to the enlightened views of Your Majesty's Government, for the privilege of a Code of Laws adapted to the local circumstances of the country, respecting the peculiar feelings and religion of the people, and founded on the universal principles of abstract justice.

The progress and success of these measures in Ceylon have rendered her an object of interest and attention throughout India, and are calculated to display that benign endeavour to communicate the blessings of constitutional liberty to every class of Your Majesty's subjects, which will ever secure for Your Majesty their devoted attachment and gratitude.

I have the honour to be,

With profound veneration and respect,

SIRE,

Your Majesty's

Faithful and devoted

Subject and Servant,

EDWARD UPHAM.

London, Feb. 16, 1833.

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INTRODUCTION.

Through the labours of Sir William Jones, of Mr. Wilkins, Mr. Colebrooke, and other distinguished Oriental scholars, the rich and varied stores of Sanscrit literature have been laid open to the Western world with no sparing hand; not only have the lighter products — the pearls and flowers — of Hindu imagination been introduced to the notice of the learned and the tasteful in Europe, but the more severe and complex, and more profound and subtle portions of its lore, have been also studied and explained by the persevering and enlightened zeal of our countrymen in the East. They have not bounded their labours with having rendered the philosophical and ethical systems of the Hindus comparatively familiar to our minds, but they have ventured, and not unsuccessfully, to develope the abstruse dogmas and mysterious tenets of the Brahmanical faith. Much, it is true, remains to be done even in this branch of Oriental research; but while our knowledge has been so widely extended with respect to the opinions and learning of the followers of Brahma, — while they themselves have, as it were, been made to give evidence on these and other interesting points, — we have been left almost in total ignorance respecting the history, the religion, and the opinions of the disciples

of the great rival religious system of India and the surrounding countries; a body which, in every point of view, merits at least equal attention, and its literature equal research, with the more orthodox worshippers of the Hindu Pantheon and their important records. Yet have we been left, as it were, to grope our way amid the conflicting statements of persons who have learned the little they know on the subject from authorities either decidedly inimical to, or, at the best, very imperfectly acquainted with, the system they professed to elucidate. The scanty and obscure information occasionally gleaned from the Buddhist records themselves, owing to the variations both in the system itself and its practice, which have been introduced by its teachers and professors in the various countries in which it prevails, have tended rather to perplex by their contradictions, than to give confidence by their authenticity. To expatiate on the value of authentic and original explanations and illustrations of Buddhist faith and practice, as the only authorities on which we can or ought to depend for forming our judgment as to the merits or defects of this widely spread, and therefore important doctrine, is quite needless; and it is, consequently, with increased pleasure that, whilst we observe in other quarters indications of attempts to disperse the mist, we present in these volumes the first specimen of an original and genuine Buddhist history that has been offered to the public.

The contents of these manuscripts comprehend three historical works, originally written in the Pali language, describing the revolutions and other events of

interest in the annals of Ceylon, the latest of them ending with the expulsion of the Portuguese from the island by the Dutch. To these are added a volume of curious tracts and treatises on the doctrine of Guadma and other subjects of Buddhist literature, furnished by competent native authorities. The mode in which the original MSS. of these translations came into the hands of Sir Alexander Johnston, and their claims to the attention of the scholar and the antiquary, considered with reference to the preceding remarks, are so ably and succinctly stated in the letter addressed by Sir Alexander, at the request of the Editor, to the Chairman of the Court of Directors of the Honourable East India Company, that we feel convinced it will be unnecessary to do more than subjoin a copy of that document, which at the same time affords the Editor the sincere gratification of recording his acknowledgments for the kindness of Sir Alexander Johnston, in confiding these MSS. to his care for publication, and also for the important information he has furnished on many points of national faith and practice among the Buddhists of Ceylon. Occupying the honourable station of chief justice and first member of council in this beautiful and interesting island, the gem of our Indian empire, Sir Alexander most laudably exerted the energies of his mind to make those researches and collections which should illustrate its past and present condition; it is to these exertions that we owe the MSS. of the histories and tracts on the *exoteric* doctrine of Singhalese Buddhism; a boon the more valuable, as a recent communication by B. H. Hodgson, Esq., inserted in the second volume of the Transactions of

the Royal Asiatic Society, presents us with the *esoteric* doctrine of Nipalese Buddhism; and thus an important outline of Indian Buddhism, ancient and modern, is now laid open. May similar liberal views direct and carry on these enlightened exertions! then will the dark veil be removed which now obscures the most interesting portions of ancient Buddhist history.

To the Chairman and Deputy Chairman of the Court of Directors.

19, *Great Cumberland Place*, 13*th Nov.* 1826.

Gentlemen,

I have the honour, at the request of Mr. Upham, to enclose to you a letter from him soliciting the patronage of your honourable court to an English translation which he is about to publish of the three works called the Mahávansi, the Rájávali, and the Rájáratnácari. The first is written in the Pali, and the other two in the Singhalese language, and they are all three explanatory of the origin, doctrines, and introduction into the island of Ceylon, of the Buddhist religion.

The English translation was a short time ago given by me to Mr. Upham, upon his expressing a wish to publish some genuine account of a religion which, whatever may be the nature and tendency of its doctrines, deserves the consideration of the philosopher and the statesman, from the unlimited influence which it at present exercises over so many millions of the inhabitants of Asia.

The circumstances under which I received the three works to which I have just alluded, afford such strong evidence of their authenticity, and of the respect in which they are held by the Buddhists of Ceylon, that I shall take the liberty of stating them to you, that your honourable court

may form some judgment as to the degree of encouragement which you may be justified in giving to Mr. Upham.

After a very long residence on Ceylon as chief justice and first member of his majesty's council on that island, and after a constant intercourse, both literary and official, for many years, with the natives of every caste and of every religious persuasion in the country, I felt it to be my duty to submit it, as my official opinion, to his majesty's government, that it was absolutely necessary, in order to secure for the natives of Ceylon a popular and a really efficient administration of justice, to compile, for their separate use, a special code of laws, which at the same time that it was founded upon the universally admitted, and therefore universally applicable abstract principles of justice, should be scrupulously adapted to the local circumstances of the country, and to the peculiar religion, manners, usages, and feelings of the people. His majesty's government fully approved of my opinion, and officially authorised me to take the necessary steps for framing such a code.

Having publicly informed all the natives of the island of the use and beneficial object which his majesty's government had in view, I called upon the most learned and the most celebrated of the priests of Buddha, both those who had been educated on Ceylon, and those who had been educated in the Burmese empire, to co-operate with me in carrying his majesty's gracious intention into effect; and to procure for me, as well from books as other sources, the most authentic information that could be obtained relative to the religion, usages, manners, and feelings of the people who professed the Buddhist religion on the island of Ceylon.

The priests, after much consideration amongst themselves, and after frequent consultations with their followers in every part of the island, presented to me the copies which I now possess of the Mahávansi, Rájávali, and Rájáratnácari, as

containing, according to the judgment of the best informed of the Buddhist priests on Ceylon, the most genuine account which is extant of the origin of the Budhu religion, of its doctrines, of its introduction into Ceylon, and of the effects, moral and political, which those doctrines had, from time to time, produced upon the conduct of the native government, and upon the manners and usages of the native inhabitants of the country. As the priests themselves, as well as all the people of the country, from being aware of the object which I had in view, felt themselves directly interested in the authenticity of the information which I received, and as they all concurred in opinion with respect to the authenticity and value of the information which these works contain, I have no doubt whatever that the account which they give of the origin and doctrines of the Buddhist religion is that which is universally believed to be the true account by all the Buddhist inhabitants of Ceylon.

The copies of these works which were presented to me by the priests, after having been, by my direction, compared with all the best copies of the same works in the different temples of Buddha on Ceylon, were carefully revised and corrected by two of the ablest priests of Buddha on that island.

An English translation of them was then made by my official translators, under the superintendence of the late native chief of the cinnamon department, who was himself the best native Pali and Singhalese scholar in the country; and that translation is now revising for Mr. Upham by the Rev. Mr. Fox, who resided on Ceylon for many years as a Wesleyan missionary, and who is the best European Pali and Singhalese scholar at present in Europe.

I have the honour to be, Gentlemen,

Your most obedient humble servant,

(Signed) ALEX. JOHNSTON.

If the testimony of Sir A. Johnston's letter proves the value in which these original Singhalese and Pali MSS. are held by the Buddhist priesthood, the substance of two letters relative to these works from the gentleman referred to at the close of that document, viz. the Rev. W. B. Fox, is equally demonstrative of his appreciating these translations as being faithfully made from the originals; and his opinion becomes truly important from the consideration that Mr. Fox had daily opportunities of comparing the practices of the Singhalese with the accounts given in these books.

To acute observation of the daily ritual and ceremonies of Buddhism, Mr. Fox united the requisite qualification of a profound and intimate knowledge of the Pali and Singhalese languages and literature. By those however who, like the editor, are acquainted with his personal character, his philological attainments will be altogether passed by and forgotten, in the superior interest with which they will regard the ardent and persevering exertions of his missionary life amid the scenery and natives of Ceylon.

Dear Sir,

Having very carefully compared the translations of the three Singhalese books submitted to me with the originals, I can safely pronounce them to be correct translations, giving, with great fidelity, the sense of the original copies.

A more judicious selection in my judgment could not have been made from the numerous Buddhist works extant, esteemed of authority among the professors of Buddhism, to give a fair view of the civil and mythological history of Buddhism, and countries professing Buddhism.

The Mahávansi is esteemed as of the highest authority, and is undoubtedly very ancient. The copy from which the translation is made is one of the temple copies, from which many things found in common copies are excluded, as not being found in the ancient Pali copies of the work. Every temple I have visited is furnished with a copy of this work, and is usually placed next the Jatakas or incarnations of Buddha.

The Rájáratnácari is also an ancient compilation from the oldest Buddhist records, and is next in authority to the Mahávansi; it has, after the eastern mode, been much embellished, and by this perhaps real occurrences have been obscured.

The Rájávali is not considered of equal authority, but is universally esteemed as an historical record, and is more generally known among the natives of Ceylon, the style of language being more easily intelligible than the two former. This work seems to have been compiled by four different authors in continuation of each other's labours, carrying on the work from age to age: this is apparent from a change in the style of writing.

Some of the *old letter* copies do not bring down the history later than two reigns before the arrival of the Portuguese on Lankadwipa, or Ceylon; the more modern copies carry it on to the conquest of Ceylon by the Dutch. By whom this continuation was made I was never able to gain sufficient information to decide: that part I consider to be very impartially written.

These three works, with a translation of a portion of the jutakas, will furnish the European public with all that the Buddhists can urge either on the subject of their history or mythology; and every enlarged mind which feels an interest in knowing the opinions of I believe not fewer than one hundred and seventy or eighty millions, dispersed in the exten-

sive regions of Birmah, Thibet, China, and many of the neighbouring districts and islands, will feel obliged to you for the spirited undertaking of giving to the public, in an intelligible form, the most authentic documents of the Buddhist mythology. I am not aware that any complete translation of any of the above works exists, even in manuscript, except those in your possession, nor would it have been easy for any number of private individuals to have obtained translations so faithful as those you propose to make public.

In a few places there seems to be a little obscurity in the chronology, which perhaps only the Hindu histories will remove. From a careful examination of Clough's Singhalese Dictionary, a work of great value, it appears to me that some of the difficulties in the way of making a perfect table of the chronology of Singhalese history, and of the countries connected with that history, arise from the number of names given to the same person, and different historians making use of different names; and the same historian frequently using different names. Another difficulty arises from the indefinite manner in which, in the more ancient parts of these histories, numbers are used. I have tried various modes of reducing them to periods of sober history; I have not yet succeeded, but do not despair of accomplishing it, especially if the Hindu histories should more definitely fix some of the great epochs common to both. What appears in these histories as fabulous, because literally impossible, is merely the highly figurative language employed, which is quite familiar to the Asiatics.

As an illustration, a conversation I had with a Buddhist priest is in point. I asked how it was that the demons had not now such power as they are said to have possessed in former ages;—he answered, without hesitation, that the *present* chief demon lost his father before he was eight years of

age, and before he had learned to read, and that consequently he could derive no advantage from his father's library—all the knowledge he had was entirely from personal observation. I asked how it was that no giants had ever been seen in India since the Europeans made settlements there,—he replied, "The giants are heroes, some in strength, and some in wisdom — we should call you a giant because you excel in wisdom." I doubt not but the true history of Ceylon and India will be found in the translations of the Royal Asiatic Society, but some labour and pains will be necessary in forming canons. I conceive one important aid has been overlooked. In Ceylon, the study of astronomy is considered degrading, and is cultivated only by lower castes, perhaps from its being associated with judicial astrology and Baalism; they have, however, many tables, which are as correct as plane trigonometry can make them — but of spherical trigonometry they know nothing. An excellent man, recommended to my notice by Sir A. Johnston, at my request calculated several eclipses, at periods pointed out by me, and, in the mean time, I calculated them by Ferguson's and Meyer's tables; he proved correct in all things except the time, which, in some cases, was half an hour wrong, but, in a particular situation of the moon, the result was the same as from our tables. They have a number of books definitely marking the appearances of the heavenly bodies at the period of great events, but there is great difficulty in obtaining a sight of them, the professors of this science knowing they are esteemed by Europeans as conjurors, and as having intercourse with demons; and being in the lower castes, Europeans have but little intercourse with them. In one of the native almanacs I perceived, that in the prophetic part reference was made to several great events in the history of past times, when it was said that Rahú had swallowed the moon (a total eclipse of that luminary), and that he was

obliged to disgorge (the emersion) his prey by the timely interference of Caytú. If a few of these astronomical data could be collected, several of the obscurities in some parts of the history would be entirely removed. These publications will form a very important basis for the investigation of Indian history, which, with similar succeeding translations, will at length give us an authentic history divested of figure.

It only remains for the Editor to give a brief analysis of the work submitted by him to the public, first observing, that he has paid the utmost attention to preserve the integrity of the original narratives, and to introduce no alteration beyond the necessary idiomatical corrections, and establishing, as far as practicable, a uniform mode of expressing proper names, the titles of temples, &c., while in the notes it has been his constant endeavour to add whatever might render the subject more attractive or less ambiguous. Trifling, comparatively, as the importance of these points may appear, the labour and anxiety entailed upon the Editor by such a task can only be fairly estimated by those whose lot it has been to perform a similar duty.

The historic MSS. placed in the hands of the Editor consisted, as before mentioned, of three separate and distinct histories, bearing the respective titles of the Mahávansi, the Rájáratnácari, and the Rájávali; the contents of these works can perhaps be scarcely better explained than in the interesting communication from the Rev. Mr. Fox inserted above. The Mahávansi is one of the most highly venerated sacred

writings of the Buddhists, and is written throughout in Pali. So carefully has the work been handed down, that the discrepancies found to exist between the more ancient and modern copies are very slight indeed. The date at which it was composed has not been ascertained, but there is no doubt of its having existed from the time that the sacred books of Ceylon were first written. Its contents are, "The Doctrine, Race, and Lineage of Buddha," comprising, in fact, the authentic annals of Ceylonese Buddhism.

The Rájáratnácari was written by a priest named Abeja-rájá-pirivana: it is composed of extracts from ancient books, and contains a history of the Buddha, abridged from the Mahávansi. It is held in high estimation, being reckoned little inferior in authority to the Mahávansi itself. It records the erection of the temples, and the history of the kings, from Vijeya-rájá, who was the first, in 540 B. C., to the settlement of the Portuguese on the island.

The Rájávali is the work of different hands, and compiled from local histories: it is used as a corollary or addition to the two preceding works, continuing the narration through the struggles between the Portuguese and their rivals the Dutch, until the latter power, having succeeded in expelling their opponents, gained possession of Colombo, which ultimately led to the subjugation of the whole of the maritime districts of the island.

The first portion of the Mahávansi will with many readers derive a peculiar interest, from the accordance which its details in several particulars may be fairly deemed to exhibit with the primeval account of the

first ages of the world ; for these Buddhist pages represent earth then as a scene of peace, longevity, and joy, ruled over by a descendant of the sun, bearing the title of Chakravarti-rájá, and its inhabitants as enjoying an existence enduring for a thousand years, unalloyed with grief or pain. There is also a legend of one of the royal descendants of Mahá-Sammata being elevated to the superior heavens without undergoing the universal penalty of death, apparently by the efficacy of his prayers ; then follows a description of the change produced in the condition of the human race by the daring impiety of man, fostered by the privilege of such a lengthened state of existence, which, however, becomes forfeited through his depravity and sin, among the causes of which are mentioned the entrance of falsehood and murder into the world. Such are, in part, the interesting accounts of the first ages of Buddhism ; and, although the links are lost which connect them with the more important data of historical events with reference to that early period, yet they are stamped with an appearance of truth which nothing can destroy.

The Rájáratnácari, as already observed, ranks only secondary in importance to the Mahávansi itself, being, like it, preserved as a sacred record in all the viharis of the island ; and it is cited and appealed to as a document of acknowledged veracity, although its materials are chiefly derived from the Mahávansi, in connexion with the history of the three Buddhas anterior to Guadma ; and, as hitherto little has been known beyond the names of these predecessors of Guadma, even these slight notices are important, especially as the work also records, in referrence to the

era of Buddha, the ancient names of the island of Ceylon, and those of some of its chief cities, gardens, &c. After tracing the Singhalese annals to the same extent as the Mahávansi, the Rájáratnácari subjoins the narrative down to the arrival of the Portuguese on the island, and their establishment at Colombo.

The Rájávali opens with a condensed and useful epitome of the Buddhist cosmogony, exhibiting also a list of the ancient names of numerous cities, and of the adjacent kingdoms, which may afford much valuable information. It also makes a brief reference to Indian history relative to the war of Rávana, and the tradition that Ceylon remained unpeopled save by demons for the space of 1844 years. The historical details of the Rájávali were principally compiled from the Mahávansi and the Rájáratnácari; but it is considered of much importance, as bringing the details down to the expulsion of the Portuguese by the combined efforts of the Dutch and the Singhalese, and the acquisition of Colombo by the former in the year 1522.

While these volumes principally unfold the historic annals of Buddhism, together with the faith and doctrines of Guadma as established in Ceylon, their earlier records excite in numerous passages the deepest regret, as they impress upon us the conviction that we have in them but the relics and fragments of a far more refined and intellectual code, which passages manifest a system of ethics so much superior to the modern dogmata of the Buddha Guadma, that we cannot help lamenting the cause which has annihilated the evidences of their more intimate connexion, and only allowed us to surmise, from very insufficient guides, what that more

ancient and purer doctrine really was. Where, indeed, can we at present look for the solution of this interesting problem? Where are we able clearly to trace the sovereign supremacy of this system, and the origin and progress of those sanguinary struggles in which its professors were engaged with those of a rival and more imposing form of faith? We can only conjecture that such was the case, and that the retreat of the persecuted votaries of Buddhism peopled and civilised the Indo-Chinese countries, and even spread their tenets among the barbarous communities of the Eastern Archipelago, while its influence was also acknowledged by the vast countries around the base of the "snowy Himaláya;" thus exercising a powerful sway over more than a hundred and eighty millions of the human race, in whose varied annals we may trace in this respect a corroborative uniformity of era.

Of the points which require elucidation in reference to Eastern antiquities, and on which we may hope to receive very material assistance from Buddhist writings, as it is to them that we must look eventually for a satisfactory solution, the following are not of the least striking interest: the priority of the comparative antiquity of the two great systems in India, the Brahmanical and the Buddhist; the epoch at which the seeds were sown of that bitter and inveterate hatred which the votaries of the respective creeds have borne from time immemorial, and do still bear towards each other; a classification of the names and characters occurring in the Buddhist writings, so as to explain which are purely mythological and which are historical, and on what data the Chinese

ground their era of 1043 B.C.; thus placing the introduction of Buddhism into China five centuries anterior to the period stated by the Indo-Chinese and Singhalese, — these and many other questions of importance to our acquaintance with the genuine history of Buddhism, are as yet, and it is much to be feared are likely to remain for some time, among the desiderata of Oriental literature.

As it is admitted that the present volumes do not throw much light on the *esoteric* system of the Buddhist lawgivers, it is questionable how far the editor is called on to explain here his views on that part of the subject; yet, if these sacred annals of the Singhalese fail to exhibit the purer philosophy and ethics of Buddhism, they at least shew the practical effect of these doctrines, as adapted to a particular race of people, and modified to suit their cherished prejudices. They open also a curious and novel line of history, exemplified in the actions and characters of individuals respecting whom we previously knew nothing, and even now have no other sources of information. It is by thus tracing, however indistinctly, the chain of influence, from the practical results up to the system by which they are produced, that we can hope to form an approximate idea of the claims of the Buddhist doctrine, and may expect in time to unfold more clearly and satisfactorily the arcana of its profound and mysterious scheme. That it deserves such examination, the fact of its extensive adoption proves unhesitatingly; and it will be matter of no small congratulation when the research shall have been accomplished.

In the sketch of the Buddhism of Nipal, commu-

nicated by Mr. B. H. Hodgson to the Royal Asiatic Society,* we are furnished with most valuable hints, from original authorities, for the reconstruction of a part of the ancient and refined system; and we cannot help expressing an opinion, that these explanations in a great degree remove the charge of atheism which has been pertinaciously brought against the doctrines of Buddha, founded on the use of strong expressions, required to convey the full force of the *passive* principle of the scheme.

The occasional intermixture of Brahmanical personages and doctrines in the Buddhist scriptures is also clearly and satisfactorily accounted for by Mr. Hodgson, who justly attributes it to the low estimation in which the most sacred characters of Hinduism are held by the Buddhists, as the active and stirring machinery of the former creed is strikingly opposed to the quietism, or "attainment of Nirvána," which forms the great dogma of the latter.

We are further indebted to the writings of Nipal for the following principle of the esoteric doctrine, containing the view of A'di Buddha: — "This eternal, infinite, intellectual monad possesses, as proper to his own essence, five acts of wisdom. From these he, by five separate acts of Dhyan, created five Dhyani Buddhas; these, like A'di Buddha, are quiescent in the system," &c. Neither A'di Buddha, nor either of the five Dhyani Buddhas, ever made a descent, that is to say, they were never conceived in mortal womb, nor had they father or mother; but certain persons of

* Vide Trans. vol. ii. p. 222.

mortal mould have, by degrees, attained to such excellence of nature as to have been gifted with divine wisdom, and taught the Bóddhi-charya and Buddha-márga; and these were seven in number. In the Satya-yuga were three; viz. Vipasya, who was born in Vindumati-nagar, in the house of Vindúmán Rájá; Sikhi, in Urna Désa; Visvabhú, in Anúpamá Désa, in the house of a kshatriya. In the Trétá-yuga two persons became Buddhas, one, Karkutchand, in Kshémávati-nagar, in the house of a brahman; the other, Kanaka-múni, in Súbhávati-nagar, in the house of a brahman; in the Dwapar-yuga, one person, named Kásyapa, in Váránási-nagar, in the house of a brahman; and in the Kali-yuga, Sákya, then called Sarvártha Siddha, in the house of Sudhódana Rájá, a Sákyavansi, in the city of Kapálvastú, which is near Gangaságár. Of these personages, only the four last named are enumerated in the pages of the Singhalese histories. References are indeed occasionally made to an anterior Buddha;* but as no name or particulars are given, we are chiefly indebted for our knowledge of these preceding Buddhas, viz. Vipasya, Sikhi, and Visvabhú, to the Nipalese and Chinese writings. The Singhalese histories record many interesting particulars of the Buddhas of this calpa, not found in the Nipalese writings; but neither of them state the epochs at which these teachers flourished. The Singhalese annals, however, are very minute in giving the names of the island, and its sacred places, at their several visits, together with many accessory circumstances of considerable moment. The plague which

* Vide Rájáratnácari, vol. ii. p. 7.

desolated the island of Ceylon, gave occasion for the humanity and benevolence exhibited in the visit of the Buddha Karkutchand, which, with its consequent happy effects, are circumstances likely to have mainly contributed to the conversion of the inhabitants. The introduction and planting of the Bogaha-tree, which, as will be subsequently noticed, is still to be found among the ruins of Anuradhepúra, is also attributed to this Buddha. Again, in the portion relative to the history of the second Buddha, we are made acquainted with the existence of a division of the people into four great castes, at the period of his arrival on the island. The Buddha Kásyapa, it is probable, conquered Ceylon by force of arms, as the detail of his entrance into the island is given in a narrative of great animation, which describes the invasion as if effected by superhuman agency. Whatever may have been the circumstances under which these persons entered Ceylon, and connected themselves with its destinies, they are clearly Indian characters, and the narrative of their exploits always closes with their return to the peninsula. The notices, therefore, which these histories afford of the predecessors of Guadma, may be considered as valuable gleanings, in addition to the information contained in the Lalita Vistara, which merely records their names and the places of their birth.

The conformity of the Buddhist cosmography and the Brahmanical system has often formed a subject of speculation and much disputation with various writers; but the knot has been cut by Mr. Hodgson, in his notes, and the subject can scarcely be better settled.*

* Vide Trans. Royal Asiatic Society, vol. ii. p. 248.

The exposition of the esoteric doctrine of Buddhism which is given by M. Abel Rémusat, in his "*Observations sur quelques points de la Doctrine Samanéenne, et en particulier sur les noms de la Triade Suprème chez les différens peuples Bouddhistes,*" authorises us to consider the specimens therein quoted as analagous, in their train of thought and reasoning, to the Scriptures of Nipal, as will be seen in the subjoined extracts:

"La suprème intelligence (Adi Bouddha) ayant, par sa pensée (Pradjna ou Dharma), produit la multiplicité (sanga) de l'existence de cette triade, naquirent cinq abstractions (Dhyan) ou intelligences du premier ordre (Bouddha), lesquelles engendrèrent chacune une intelligence du second ordre, ou fils (Bodhisatoua); c'est de ce nom de Bodhisatoua, que les Chinois ont, par abréviation, formé celui de 'Phousa,' commun, non seulement à ces cinq intelligences secondaires, mais à toutes les âmes qui ont su atteindre au même dégré de perfection. Il y a donc un certain nombre de Bodhisatouas désignés par des noms différens; et le vocabulaire pentaglotte en rapport vingt-sept, que M. de Guignes a pu regarder comme appartenant à une même divinité. Kouan-chi-yn y est effectivement placé au premier rang; mais Padmanetrah (œil de nénuphar) est le nom d'une autre divinité de la même espèce. Le nom Sanscrit de la première est Padma Pani; c'est à cette être que l'on attribue la création des êtres animés, comme on attribue la construction des différentes parties de l'universe à Viswa Pani, sous le nom de Mandjou-Sri. Padma Pani, à raison de sa puissance productrice, représente, parmi les agens de la création, le second terme de la

triade, ou la science (Pradjna); aussi, dans la doctrine extérieure, lui donne-t-on quelques-uns des signes qui caractérisent une divinité femelle. Il a reçu plusieurs noms, et entre autres celui d'Avalokitéswara, ou le Seigneur contemplé. C'est ce nom, mal analysé par les traducteurs, suivant la remarque d'un savant Chinois, qui a formé celui de Kouan-chi-yn, ou, la voix contemplant le siècle."*

" Dans la Samanéisme Orientale, le culte des saints a presque effacé l'adoration des dieux; et dans les passages où l'on rencontrait le nom de Bouddha (Fo), on a toujours cru qu'il s'agissait de Shakia Mouni, ou tout-au-plus de quelques-uns des hommes qui l'avaient précédés dans la carrière de la divinisation. Mais on aurait évité cette erreur en lisant avec plus d'attention les endroits où le nom de Bouddha ne peut désigner un être humain, même parvenu au plus haut dégré de perfection. Il en est où le Bouddha suprême est nommé avec ses deux acolytes de la triade théistique, Dharma et Sanga; la loi et le lien, ou l'union; c'est ainsi que commencent tous les invocations attribuées aux sept Bouddha terrestres, et dans lesquels ils débutent par rendre hommage à l'être triple en ces termes:

Nan-wou Fo-tho-ye
Nan-wou Tha-ma-ye
Nan-wou Seng-kia-ye
An!

C'est-à-dire, en restituant les mots Sanscrits:

Namo Bouddhâya
Namo Dharmâya
Namah Sangâya
Om!

* Nouv. Journ. Asiat. tome vii. p. 286.

"On sait que ce dernier monosyllable, dont l'usage est commun aux Brahmanes et aux Bouddhistes, est le symbole de l'être trin, dont il représente les trois termes réunis en un seul signe."*

It is well known to every student of Indian doctrine with what reverence the celebrated monosyllable *Aum* has been regarded; it is, however, observed by Mr. Hodgson, "that it is probable that this mystic syllable is altogether a comparatively recent importation into Buddhism."

To return, however, to the works which more immediately form the object of these remarks, we may observe, that it is clear that modern Buddhism, as it now exists in Ceylon, in the Indo-Chinese countries, and other extensive regions of the East, was introduced by Guadma. The events connected with his life, which are circumstantially narrated in these volumes, also establish the fact of his Indian origin, and of his belonging to the Kshatriya, or warrior caste; and, connecting with his legend the principle of the incarnation inherent in Buddhism, he furnishes a striking example of an able and ambitious character applying the deeply-rooted belief of a nation to purposes of self-aggrandisement. What the system of Avatárism thus effected for the Buddha Guadma, it had doubtless also accomplished in the more remote eras of the ancient faith for many other persons. The doctrine of Guadma claims no higher origin than about 540 B.C.; but there are other epochs assigned, the dates of which are so widely different as to manifest their appertaining to individuals, who, like the law-

* Nouv. Journ. Asiat. tom. vii. p. 264.

giver of the Singhalese, made the peculiar doctrines of Buddhism their stepping-stone to rank, and power, and veneration among their fellow-men. As it may be interesting to some of our readers, we give the dates assigned to the appearances of these various Buddhas, as well as a few other important oriental epochs, as far as the most approved writers are agreed on their accuracy, in a note at the end of this Introduction.

The metaphysics and cosmogony of the doctrine which the Singhalese received from Guadma, are as much in accordance with the Buddhism of Nipal as a system of ethics, founded on prescriptive doctrine and rules applicable to the relations of society, can agree with dogmas appealing only to the perceptions of the philosopher, and approachable alone by such subtle and intricate ratiocinations as few minds are able successfully to unravel and follow out to their extreme results. They concur, it may here be mentioned, in assigning the ultimate bliss of Nirvána to those terrestrial Buddhas already adverted to, who thenceforward exercise no further agency in the creation. The system, however, is not left without some superintendence, for the powers and course of the natural world are, in each sphere, respectively placed under the guidance of beings with endowments adapted to their control: this class of superior intelligences communicate with man for his guidance and support as a moral and accountable being; and the scheme of Guadma presents a code of doctrine for his regulation, based on the severely-retributive process of the metempsychosis, from which there is no escape, as the stimulant to its observance. This view of time, and of life through an

endless succession of existences — possibly the most miserable, wherein all of man that can suffer may endure for every change through countless periods; would be too dreadful to be borne, had not the doctrine offered a resource for its followers in the principle of the divine perfectibility to which man may attain; and to such an extent is this dogma carried, that even the demons are declared not to be debarred from the possibility of being rescued from their desperate condition, and, through the revolutions of existences, of obtaining supreme glory. "Genuine Budhism," it is remarked by Mr. Hodgson, "never appears to contemplate any measures of acceptance with the deity; but, overleaping the barrier between finite and infinite mind, urges its followers to aspire, by their own efforts, to that divine perfectibility of which it teaches that man is capable, and by attaining which man becomes God."

Whether the esoteric doctrine of Buddhism fully bears out the remark which follows —"Genuine Buddhism has no priesthood; the saint despises the priest, the saint* scorns the aid of mediators,"— we have no means of judging from what we know of modern doctrine, as displayed in the precepts of Guadma, or the examples and practice recorded in these histories. The extract on "the Buddha, the Law, and the Priests," which we have taken from M. Abel Rémusat's Observations, proves their vast influence in a system which thus, as it were, identifies them with its tenets. There are also innumerable passages in these histories and

* Mr. Hodgson probably refers to ascetics, but such are no longer found in modern Buddhism.

tracts evidencing the intimate bond of union existing between the people and the priests—the honour and obedience paid to the latter, and the merit attached to such observances. We proceed to indicate a few of the more striking of these notices. Dharma Soka, one of the most illustrious sovereigns of Ceylon, who flourished in the 236th year of the Buddha-verouse, inflamed with a desire to behold the Cobra de Capella, or Rájá Nágá, made a vow to the Buddha, and expressed it in these terms,—" As true as I am steadfast in the belief of Trividaratue, this golden chain should immediately go and bring the King Mahá Káli." The same phrase (the comprehensive meaning of which will be explained presently) is again used in connexion with the King Datugomeni, whose reign is depicted as an example of virtue and beneficence, in the touching description of his last hours, when the priest, who endeavours to fortify his soul against the terrors of impending death, expresses himself thus: " Thou hast made offering to Tunorowan throughout the whole kingdom of Lanka, at five times, and each time of four days' continuance."

The next passage wherein the phrase occurs is also taken from the Mahávansi; it has reference to the death-bed of another sovereign, King Parakrámábahu, who, having collected around him his sons and nephew, the passage goes on to state, that " the king assembled the priests and the laity, and inquired of them to whom they thought proper to give charge of the realm." Upon this the priests replied, " that all the princes were equal in wisdom, in valour, and every other capacity; but the Prince Wijeyabahu, the king's eldest son, had

from his infancy adhered to Trividaratne, and it therefore required no farther inquiry."

We proceed to subjoin the extract from the work of M. Rémusat to which we before alluded; and it will at once shew the vast importance attached to this single word, comprising as it does the entire formula of the Buddhist faith, and fully recognising "the Buddha, the Law, and the Priests." In each of the instances we have brought forward of its application, the scene is a solemn one, and is connected, in the case of Dharma Soka, with a very remarkable "shadowing forth" of the former Buddhas, magically effected by the Rájá Nágá, to gratify the king's desire of beholding the predecessors of Guadma; to Datugomeni it is adduced for his comfort in the dying hour; and with Parakrámábahu it is made the means of guiding his choice of the successor to his throne. If the very eminent qualities ascribed to the characters of these princes be considered, and the peculiar circumstances under which their respective recognitions of this symbol of their faith were given, be also taken into the account, the subject becomes one of great interest, and the Chinese explanations particularly valuable.

"M. Schmidt, qui a rapporté les noms Sanscrits, les interprète aussi avec exactitude: 'Buddha, die Lehre, und der Verein der Geistlichkeit.' Mais il reste toujours à déterminer la place qui peuvent occuper dans une système de théologie cette loi, et surtout ce prêtre, ou cette assemblée du clergé, auxquels les saints et les dieux adressent des invocations, et qui sont qualifiés des principes de croyances sublimes et inestimables. Il faut concilier des annonces qui semblent incohérens, et

montrent comment les mêmes mots peuveut désigner à la fois les abstractions élevées dont se compose l'idée de la triade suprème, et des objets matériels, comme la loi, les prêtres, le clergé. Or, dans la doctrine intérieure, dite de la grande révolution (Maháyána), Bouddha, ou l'intelligence, a produit Pradjna, la connoissance, ou Dharma, la loi; l'un et l'autre réunis ont constitué Sanga, l'union, le lien des plusieurs. Dans la doctrine publique, les trois termes sont encore Bouddha ou l'intelligence, la loi et l'union, mais considérés dans leur manifestation extérieure, l'intelligence dans les Bouddha avenus (Jou-lai), la loi dans l'écriture révélée, et l'union ou la multiplicité dans la réunion des fidèles, ou l'assemblée des prêtres (ecclesia). De-là vient, que ces derniers ont chez tous les peuples Bouddhistes le titre de Sanga, *unis*, lequel, abrégé par la prononciation Chinoise, a formé le mot de Seng, que les missionaires rendent par *bonze*, mais que signifie à la lettre ecclésiastique: tels sont les sens et l'origine de ce mot très connu, mais dont l'étymologie n'avait pas encore été approfondie.

"Dans les livres liturgiques on s'attache à marquer la parfaite égalité que le dogme établit entre les trois termes de la triade, Fo (Bouddha), Fa (Dharma), Seng (Sanga)."

Having thus explained the equality of these terms, M. Rémusat establishes his argument by exhibiting two examples in Chinese characters, so arranged that the name of one of the triad cannot be read before that of another.*

* Vide Nouv. Journ. Asiat. tom. vii. p. 268.

Whatever difficulties Guadma might encounter at the introduction of his doctrine into Ceylon, we may safely infer, from the accounts recorded of his successor Wijeya, that its roots at the period of his decease had struck both deep and firm. Recently founded dynasties are usually liable to convulsion and change; but although Wijeya died childless, and was succeeded by his chief minister, in less than a year he also was displaced by the nephew of Wijeya, apparently without violence, as no such is mentioned in the history; this fact proves a striking change from the condition of Ceylon at the time of Guadma's first visit, when its turbulent and uncivilised state is represented by a severe contest with the demons and nagas, most probably the indigenous and savage tribes of the island, who were worshippers of demons and serpents — the most ancient and most lasting of all the heathen superstitions. There is another point we can dwell on with pleasure, namely, the rapid and remarkable progress of the Singhalese in every branch of national improvement, which seems to have followed the benign influence of Buddhism, as compared with the state in which it found them. They scarcely appear, in these narrations, to have entered on the career of civilisation ere we find them, under Panduwas and his successors, founding cities, building temples, and, above all, forming immense lakes for facilitating the operations of agriculture — the true riches of a state. These extraordinary excavations rivalled the most remarkable labours of antiquity, and were hardly surpassed by the celebrated kindred wonders of Egypt. The remains of these national monuments demonstrate an amount of population and a state of prosperity in-

finitely superior to what exists at present, or has for a long period existed, in Ceylon, and therefore should recommend some consideration of the mode of government and civil administration which so essentially contributed to the aggrandisement and prosperity of this beautiful island.

Not less striking than these lakes are the vast mounds, temples, and mausoleums, which are generally adjacent to their borders, and the remains of which at the present day attest the former splendour of the state. Little or nothing is known in Europe of the real character and extent of the remains of one of the most celebrated of the Buddhist temples in Ceylon, the name of which often occurs in the pages of these volumes, and which formed the subject of a very interesting memoir by Captain J. J. Chapman, of the Royal Engineers, who visited these interesting ruins in the year 1828. In the course of his description of the various buildings of the temple, Captain Chapman presents all the information he was able to collect on the spot, from tradition, relative to the removal of the Bogaha-tree to Ceylon, and its being planted at Anuradhepura, where it still exists in the enclosures of the temple of Ruanwelly. These remains furnished Captain Chapman with a variety of subjects for his pencil. The lake scenery, also, he describes as most striking, as well for its natural beauties as the vast expanse of its waters and the durability of its formation. There was one curiosity to which the guides particularly directed Captain Chapman's attention, although they were unable to give any account of the origin of the reverence in which it was held: they called it the Hole

of the Cobra de Capella. Little information was to be gained from the natives on the spot as to the history of these antiquities; and Captain Chapman was therefore highly gratified when, on his return to England, he became accidentally acquainted with the present publication, then in progress; the perusal of which, much to the satisfaction of the editor, enabled Capt. C. to fix the locality and era of the buildings, as well as the other chief antiquities of this interesting spot. In the Rájáratnácari, we are told that this city, under the name of Abaya-pura, existed in the time of the Buddha Karkutchand. Be this, however, as it may, the Mahávansi states that Prince Anuradhe gave his name to the city during the reign of his brother-in-law Panduwas, about sixty-nine years subsequent to the death of Guadma. As the histories refer, at almost every important era, to this city and the dagobah of Ruanwelly, the maintenance and embellishment of the national monuments were evidently considered as of the highest importance, and their careful preservation or neglect as involving the character of the reigning monarch, which is accordingly depicted in terms of eulogy or those of censure and disgrace. The reader may observe the correctness of this observation at almost every page, particularly in the legend of Patissa planting the Bogaha-tree, which is the subject of one of the tracts in the third volume; contained also in the minute details of the consecration of Ruanwelly by Datugomeni, and the ascent of the priest Sonnuttra from the abode of the Cobra de Capella in the centre of the earth, bearing with him the datu of the Buddha, required for the completion of the work, as recorded in

Mahávansi. The temple now lies in ruins, the tombs are covered with the rank grass of the jungle, and the statue of the renowned and illustrious Datugomeni is thrown prostrate in the area of the temple which he so richly adorned; but, however time may have laid low the monument erected by his piety, and levelled his statue to the earth, his name will survive, recorded in these histories as that of the most warlike as well as munificent and virtuous monarch of Ceylon. We peruse with deep interest the touching description which is there given of the last hours of this noble sovereign, and are powerfully impressed by the solemn appeal which he fruitlessly proffers to be protected against the all-potent hand of death!

The record of the events which marked the reign of Parakrámábahu, as well as that of Datugomeni, proves that the power of the Singhalese kings repeatedly reacted on India, and by their victories avenged the sufferings of Buddhism on its ancient and continued enemies. The warfare which was waged interminably between the Malabars and Singhalese may be traced circumstantially in the records of the respective reigns of the rájás of the latter people, until the arrival of a distant but far more powerful enemy combined with internal discord to overturn the supremacy of the Singhalese throne. Even in the last scene of her fading glories, when this once flourishing island was divided into contending and enfeebled factions, a character appeared to gild the close of her historic pages. Sinha Rájá, although beset with the greatest difficulties, succeeded at length in reuniting the separated districts under one banner, and had every prospect of

terminating his career in triumph, when the invasion of the Portuguese from Goa, and the consequences resulting therefrom, produced a complication of misfortunes which proved too much for the lofty spirit of the hero. Borne down by the superior tactics and discipline of European troops, but not subdued in open contest, he fell at length, after a magnanimous struggle, the victim of treachery and poisonous arts; and when he died, the regret of his country gave evidence how well he merited the proud title of the "Lion King."

Such are the individuals who are lauded and held up to honour and respect in these venerated pages of Buddhist history. It may indeed be said, that though Buddhism has long ceased to exhibit characters which could vie with the mortifications and renunciations of life so common among the ascetic votaries of Brahmanism, its doctrines have been applied to far greater advantage by recommending active benevolence and the practice of the useful arts, especially agriculture; and its annals dwell with every expression of applause on the conduct of those sovereigns who, by the formation of tanks or otherwise facilitating the labours of their people, gave evidence of their wish to become the benefactors of their country; nor can this fact be better illustrated than by a quotation from the Mahávansi itself, with which we shall venture to terminate this imperfect sketch. It contains the last charge of Datugomeni to his brother Tissa, who watched his dying hour, and became his successor. "'My brother Tissa, when thou shalt complete the work in arrear of my dagobah, offer at it every morning and evening with flowers and lighted lamps, and three times a-day with musical playing,

such as chanks,* and fail not thy alms-deeds as I performed them. Neglect not all the necessary duties towards the great priests, be careful of thy own life, do no harm to the people of Lanka, and rule thy kingdom with justice.' And when he had thus advised his brother, he laid himself down silently."†

When, upon the death of Sinha Rájá, the Singhalese sovereigns retired to their mountain-fastnesses, they gradually relinquished the possession of the maritime provinces to their European invaders; at which epoch these histories terminate, with the occupation of Colombo by the Dutch, and the expulsion of the Portuguese from the island.

* The conch-shell, *Sanká,* a species of buccinum; used as a trumpet.

† Vide vol. i. p. 203.

Note referred to at p. xxvii. of this Introduction.

ERAS.

The Chinese place that of Xaca Sinha at 1029 B.C.

According to a Sanscrit inscription at Buddha-Gaya, and Sir W. Jones, a Buddha was born 1014 B.C.

The Mongolian accounts place his birth, according to De Guignes, at 1036 B.C.

The calculations of M. Bailly make it 1031 B.C.

The Tibetian accounts, 949 B.C.

In the 9th volume of the "Asiatic Researches," a change of dynasty in the royal race of Magadha is stated to have occurred about 1000 B.C.

The Indo-Chinese countries accord with the Singhalese books in assigning the era of Guadma to 543 B.C.

M. Klaproth, in his Asia Polyglotta, presents the following curious coincidence of Oriental dates:

	B.C.
The Noachic flood, according to the Samaritan text	3044
Beginning of the Cáli-yuga among the Hindus .	3101
The commencement of the Chinese empire . .	3082

Dr. Hales, in his History, vol. i. p. 199, reduces the commencement of the Chinese empire under Yao to 2057 B.C.

Besides the Cáli-yuga, there are two other principal eras in use among the Hindus; namely, the Samvat, or era of Vicrámaditya, B.C. 56; and the era of Sáca, from the death of Rájá Sákia, A.D. 79.

MAHAWANSE.

Translation of the Contents of the First Chapter of the Mahawanse.

HAVING saluted the most holy, gracious, merciful, &c. &c. Budhu, the author relates the history of a work called Mahawanse; not, in short, a compendium thereof, nor yet amplifying nor abridging the same.*

In the former ages, some of the authors of this work either amplified or abridged it; but this author, leaving out all needless forms of speech and useless repetition of words, &c., completed this work in a plain, sweet, and fluent style, for its reception in the modern world.

In the former time, our gracious Budhu, who has overcome the five deadly sins,† having seen

* The author merely hereby declares, that he gives his reader a faithful transcript of the sacred book, without any mutilation, abridgment, or additional matter.

† What these sins include preceptively will hereafter appear under the head of the Silas.

the Budhu Deepankara,* did express his wish to attain to the state of Budhu, to save the living beings, as twenty-four subsequent Budhus† had done; from whom also, he having obtained their assent, and having done charities of various descriptions, became sanctified and omniscient:‡ he is the Budhu, the most high lord Guādma, who redeemed the living beings from all their miseries. This personage, in his existence as King Wessantara,§ continuing in his usual charitable and pious condition, and, at his expiration, being brought into the life in the heaven, called Toosepura,‖ where he having enjoyed

* In the Budhist doctrine there are to be five Budhus in the present Kalpe: Meha Devanam, Goutāma, Deepankara, these have already existed, and are in Nirwāna; Guadma, the fourth, is the Budhu of the present system, which has lasted 2372 years in 1830; the Budhu verouse or era, according to the greatest number of coincident dates, having commenced about the year 540, B.C.

† The Loutouroo Budhus are inferior persons, being usually the companions of the Budhu, for their zeal and fidelity exalted to the divine privileges.

‡ It will be subsequently seen that this term must not be understood as in reference to the usual meaning of the word Omniscience: its scope is hereafter more fully explained in the Doctrine.

§ Wessantara. This Jutaka will hereafter be commented on, being a very important portion of the Buhdu's existence.

‖ The fourth probationary heaven, and the germinating

much happiness for a continued prodigious time, (a kale of years); whilst he was thus continuing, he resolved, on the prayer of the divine beings called Dewas and Brachmas of ten thousand sakwala* (worlds), and on perceiving that it was time to enter into the state of Budhu, and in consideration that the royalty of Capilawastoopura, under Mad'ha Desaya, in Jambudweepa, was at that time of a superior dignity, and observing that the Queen Mahāmādewe was to live ten months and seven days, he incarnated in the womb of the said Mahāmādewe, the queen of the King Sudhodana; was born; and, having attained his sixteenth year, was married to the Princess Bimbawdawe, &c. &c.†

On the day that Prince Rahula was born to him, he abdicated his royal authority, mounted on the horse Kalukanam, and at the river Nerangaranam became a priest, putting on the priestly robe which was brought to him by the god Maha-Cambahu; in which situation he con-

abode (if it may be so termed) of every future Budhu. Therein is now placed Maitri, the fifth expected Budhu at the close of the present Kalpe, when its circle of 5000 years is completed.

* A Sakwalla imports the universe. For further explanation, see "Doctrines of Budhism," folio, p. 78.

† This legend is finished in a future account of the Budhu Guādma.

tinued for six years, living on charities; and on the seventh year he became Budhu, on Tuesday, the day of full moon, in the month Wasak, at the course of the constellation Wesah, after he had ascended on a throne of transparent stone* that sprung up from the earth, &c. &c.

This blessed Budhu proceeded to Issipatana, on the prayer of the gods Brachmas, where he preached the sermon Suttra-desanāwa, sanctified an immense number of Brachmas and others, and consecrated several persons for priests, &c.†

In the next place, he went with a retinue of

* Every circumstance points out this as the celebrated Yu Stone, or transparent agate, the chief depository of which is from the rivers which flow from the Himmaleh, particularly in Mongolia, near Yarkun; whence they are transmitted to the court of China, and other followers of the Budhu, as the most precious of substances. It was of this agate that the sceptres and other presents made by Kiang Louang to George III. were formed; it is considered as possessing a talismanic power of ascertaining the character and virtues of the human race; it formed the magical couch or Minny Phalange of the Budhu, similar to that on which every statue is represented; it forms the seat on which the god Sekkraia judges of the moral and religious state of man, as is exhibited in the doctrine of the mysteries; and it formed the bequest of Goutāma to Saman Dewa, for the conversion of the Nagas, or idolaters of Ceylon.

† Made many Maha-Teroownahansey, or priests of superior order.

thousands of persons of holy order to the city Rajgaha Nawara, in consideration of the previous prayer of the King Binsāra, where he made a sermon to the king, who attended there with about 120,000 followers, sanctified the king and 110,000 others, &c.

On the ninth month after his attainment of the holy state of Budhu, he came into Lakdiwa (Ceylon), at the course of the constellation Poosa, on the day of full moon, in the month Durootu, and, appearing in the sky,* caused a noise as well in the sky as on the earth, also a darkness, accompanied with storm and rain; by which having terrified the devils, he appeared to them, and took his seat, spreading a mist over the crowd of the devils,† and caused fire to proceed from the four ends of the cloudy mist, and to pass the same in the ten directions, by which all the devils were driven to the sea shore,

* This power of appearing in the air is the test of superior virtue, and the great desire of all the Budhu's followers. The curious reader is referred to a statement of a somewhat similar exhibition practised on the traveller Ebn Batuta, and narrated in his Travels, translated so ably for the Oriental Translation Committee by Professor Lee. It is also very singular that, at the present day, a Bramin has been exhibiting openly a similar feat at Bombay.

† See the beautiful tale of Simoustapha and Setelpedour, for a similar power exercised by the evil genius Bashleboul on Simoustapha.—*Arabian Tales*, Weber's edition.

from whence they were banished to the island Yakgiriduva, &c.* And after this performance, he delivered a sermon to the god Maha-Saman Dewe, and many other deities who assembled there on this occasion, pointing out to them the way for Nirwāna;† at the same time he gave to Maha-Saman Dewe a handful of his hair, and proceeded to Uroodanawa, &c. &c.

In the fifth year of this blessed Budhu, he having perceived that a great number of snakes were killed in a war between two brothers, the kings of snakes, named Chulodāra and Mahodāra, on account of a jewel called Minipalanga‡ was moved with compassion towards them, and came to the residence of the snakes; where he, appearing in the sky, delivered a sermon to them, by which he appeased them, brought thousands of them to a pious life,§ &c. &c., and proceeded to Dawran-wahara.

* This will hereafter appear to be the woods and forests of the Himmaleh, wherein these demons now reside.

† This state is treated of in the "Budhist Doctrine," pp. 74, 75, 76. It is impossible to make Guādma's Budhism teach annihilation from the atheology of its modern professors: it is clearly a transcript of the older and purer precepts of ancient Budhism, the essence of which escapes us in our incompetency to catch the full scope of the esoteric term.

‡ The Yu or Agate seat of power, already noticed.

§ Here a portion is left out, being a quotation from a book called Naga-deepa Gamana.

On the eighth year, after our Budhu obtained the sacred state, he proceeded with a retinue, consisting of five hundred priests,* to the populous country Soonaparattaka, on the prayer of the high priest Soonaparatakanam Maha Teroonawahanse; there he took his residence in a hall of sanders at Māhulunam Arāmaya, and converted many people; from thence proceeded to Nemmadānam-gānga, made a sermon to the King of Snakes, called Nammadānam-nāraja, who resides there, converted many snakes, impressed the mark of his foot† at that station, upon the prayer of the king; and went to the mountain Sadabandaka, set the mark of his foot on the top of the mountain, upon the prayer of the priest Sadabandakanam Teroonawahanse, who resides there, &c. &c. &c.

Whereas our Budhu is superior even than Agazika-muni, Annagārika-muni, Seka-muni,

* Rahats, or priests, for their sanctity invested with the power of miracles, appearing in the air, &c.

† The tradition of an impressed footstep in ascending to heaven is universal throughout the East. Divers Budhist stations are referred to in these volumes. Herodotus, lib. iv. cap. 82, also names a footstep of Hercules (a Budhist deity), near Tyras, on the river Dniester; and also of Perseus, at Chemmis, in Egypt. The mark on the celebrated mountain of Adam's Peak, in Ceylon, although it has, from the Portuguese, been called Adam's Footstep, is a similar relic.

Asseka-muni, Aragatta-muni, and Pratyeka-muni, he is called Mahā-muni: he descended from the royal family of Mahāsammata; the genealogy is, that in the time called the first Antagkalpa of Mahābaddra, there was a king called Mahāsammata, the son of the Sun, who came into the world by the operation named Opapātika; he was chosen as king by the general agreement of the people; he had the power of going through the air; a smell of sanders proceeded from his person, which reached the distance of four gows;* from his mouth proceeded the smell of the flower Mahanel, which reached the distance of one yodun, &c.

This king reigned over that whole part of the world called Jambudweepa in all prosperity, happiness, and rest, for the period of an assankaya of years; at that time all beings lived an assankaya of years, no sin was in the world; the immensity† (great duration) of their lives made them forget their birth and death; they did not

* Four gows are about 13½ English miles.

† These statements are evidently more accurate transcripts of patriarchal history, than any other records at present extant. There is nothing in the relics of Berosus, or the myths of Braminism and Greece, that competes with the simplicity of the earlier Budhist narratives, however occasionally disfigured.

know the infirmity of life, or any other misery of the world; they derided even the deities, as they were not so fortunate as to live such a length of time; so that the life, at that time, in the world of mankind surpassed that of the gods. The irrational animals also had kings at that time; the narration of the facts will appear in the ancient histories.

In succession to the King Mahāsammata, his son Rojanam-raja reigned also an assankaya of years; his son Wararōjanam-raja also reigned the same number of years; his son Mahā-mandātoo Chackrawaty-raja had great power, and was potent; he struck with his right hand on the ground, beheld the heaven, and exclaimed, saying, "O ye gods! I am not satisfied with the happiness of the world of mankind, give me the happiness of the gods, if I deserve it." Upon which the gods caused to fall down gold like rain, within the circumference of thirty-six yoduns, to the height of the knee, and that king, having enjoyed much happiness in the world of mankind, ascended from the state of human life to the world of gods, where he having enjoyed the happiness of the gods for the time of one hundred twenty-nine kale and sixty hundred thousand years, he descended to the world of mankind, and reigned altogether an assankaya of years.

His son Waramandātanam-raja reigned an assankaya of years.

His son Charanam-raja reigned also an assankaya of years.

His son Upacharanam-raja also reigned an assankaya of years.

His son Chatiyanam-raja also reigned an assankaya of years: this king resolved to appoint the Bramin Corakambakanam-Camoona, who was one that was bred up at the same school with him, to the situation of the king's supreme adviser; deceiving him by a falsehood, as being senior to the king's adviser, Capilanam-purohitayan; which resolution of the king's being spread in the realm, the inhabitants crowded from every part, saying, "We will see this day what falsehood is, whether it is white, black, red, or blue."* On this occasion the seer Capilanam-maha Irshan interfered to prevent the execution of the king's resolution, but it was in vain; so

* The meaning of this sentence is as follows:—the Budhist doctrine teaching that all good gifts flow from the dewa Loka heavens, and falsehood being unknown, they argued upon it as a gift of some beneficial nature, and concluded that they should be able to trace its origin by noticing its colour, which would at once refer it to one of the four directing gods, whose appropriate colours were white, black, red or ruby, blue or sapphire.

the falsehood came into the world, and the king and his city were swallowed up by the earth.*

This king had five sons, and by the power of Capilanam-irshan one of them reigned in the region of Hastipura, one in Aswapura, one in Sinhapura, one in Dadarapura, and the other in Panchāla-nuwaraya; their narration appears in the book called Chatiya-jātakaya; and know ye that, from this period, all the wickedness and falsehood came first into the world, and since that time the kings have forfeited the divine assistance.

Aloowalanam-raja, the eldest son of the King Chatiya-raja, who succeeded his father, being terrified with the misfortune of his father, reigned for the public welfare and prosperity, so that his reign was an assankaya of years. His son Moochalindanam-raja also reigned an assankaya of years. His son Sāgaranam-raja reigned an assankaya of years; he had about sixty thousand sons, who, having divided Jambudweepa among themselves, each of them reigned in separate cities; and after a great number of years their descendants became unknown to each other,† by

* The coincidence of the punishment, as a signal display of Divine vengeance, with the terrible end of Korah and Abiram, is particularly striking and noticeable.

† Here a wide and radical dispersion is hinted at, while

which were made different royal families from their descendants; but in the beginning all the kings were of the royal class called Mahāsammata.

The King Sāgara, who was the eldest amongst the sixty thousand kings, reigned an assankaya of years; his son King Bharata, reigned also an assankaya of years; his son Bageerata reigned the same number of years; his son Roochy reigned the same number of years; his son Sooroochy reigned the same number of years; his son Purtāpa reigned the same number of years; his son Mahā-purtāpa reigned the same number of years. This king ordered his own son, Prince Dampal, to be killed at the age of seven months, on account that the queen, having the child on her lap, did not stand up from her seat when the king came in;* and immediately after, the earth opened and the king was taken in and cast into hell: and since that

in the godlike race of the Mahāsammata class we see many traces of antediluvian record and history.

* There must be some crime imputable to this transaction beyond the mere personal disrespect of the princess in not standing up at the entrance of Mahā Purtāpa: we constantly read of the monarchs standing up and doing reverence to the Budhu and his ministers; most probably, therefore, this outrage, so signally and divinely punished, was connected with an arrogant assumption of divine honours.

period the crime of murder has prevailed in the world; and as crimes so produced were always before avoided by the kings, they did not lessen their age, but they henceforth have lost their bodily beauty.

The King Panawda, the son of the King Mahā-purtāpa reigned an assankaya of years; his son Mahā-panāda reigned also anassan kaya of years; his son Soodarsana reigned the same number of years; his son Maha-soodarsana reigned the same number of years: he was a Chackrawarty king, and caused to be made a great city, extending twelve yoduns: his son, King Neyroo, reigned an assankaya of years; his son, King Mahā-neyroo, reigned the same number of years; and his son, King Asmat, reigned the same number of years; so that Mahāsammata, Rojaya, Wara-rojaya, Calyānaya, Wara-calyānaya, Upostaya, Mandhātooya, Wara-mandhātooya, Charaya, Upacharaya, Cheytiya, Aloochalindaya, Moowhalaya, Saharaya, Sāgaraya, Bharataya, Bageerataya, Roochiya, Sooroochiya, Purtapaya, Mahā-purtāpaya, Panādaya, Mahā-panadaya, Soodarsanaya, Mahā-soodarsanaya, Nerooya, Mahā-nerooya, and Aswamatta, being twenty-eight kings,* reigned an assankaya of years each: their

* It will be found that the Translator has here varied from the previous history, by introducing three additional names, of

constant residence was in the three great cities, called Cusāwaty-Nuwara, Rajayaha-Nuwara, and Meynloo-Nuwara. The following kings by degrees lessen their age and beauty.

The sons and grandsons of the last-mentioned king, Asmat, did not attain to the age of assankaya, but did to that of kale. The first grey hair appeared upon him: on seeing the same, he resigned the throne to his son Mākhādewa, and retired to an hermitage into the arbour called Mak'hādanam-uyana, where he remained for eighty-four thousand years, and from thence he transmigrated into the heaven called Brahma-Lōkaya;* and since that time the royal title of Mahāsammata was changed into the title of Mak'hā-dewa.

With this title of Mak'ha-dewa there were eighty-four thousand kings from the descendants of each other, all of whom, on seeing the grey hair, retired to an hermitage, in pursuance to the habit of the former kings, and afterwards transmigrated into the heaven Brahma-Lōkaya, after having been each of them in the state of life for

whom he furnishes no particulars; but as the Cingalese text has these names, they are of course retained, as without them there would only be twenty-five from Mahāsammata to Asmat, or Aswamatta, as it is spelt in the list.

* See "Doctrines of Budhism," p. 63.

330,000 years: but the succeeding kings did not retire to the hermitage, though they felt the infirmity of the old age in a greater degree; and the title of Mak'hādewa was changed into the title of Assōka; the son of the last king, Cālāranjanaka, was Assōka; his son bore the title of Okkāka, since which time the royal generation was called Okkāka tribe.

The first king of this tribe was our gracious Budhu, in his former existence as King Cūsa; after him one hundred thousand kings of this tribe, named Dilipaya, Ragooya, Anjaya, Assarathaya ramaya, &c. &c. reigned by that title, some for fifty thousand years, some for forty thousand years, some thirty thousand years, and so on by diminishing periods.

In succession to those kings came into the reign King Biteesadakkāta, his successors, from time to time, were one hundred thousand kings, named Udayabhaddaya Dananjaya, Corawyaya Wedageya, Sanjaya, Wessantara, Singhawahanaye, &c. &c.: their age was ten thousand years and downwards.

At the conclusion of the reign of the said kings, Ambatta, the son of the King Soojata, came to the throne, with the title of Treetiya Okkāka. This king had five queens, called Hastā, Chittra, Jantoo, Jalinee, and Wisāka: the Queen

Hastā had four sons, named Ulkamooka, Coolandooka, Hastini, and Sirineepura; and also five daughters, called Priya, Supriya, Nanda, Wijita, and Wijitasana. This queen having these nine children, departed this life, and the king chose another beautiful woman in her room, who having been delivered of a son, brought him before the king and said, "See here, O king, your son, how beautiful he is!" upon which the king, expressing his joy, desired the queen to ask from him any thing that she wished, which he would give her. The queen replied, that she would ask for it when she should have occasion. When the said son, whose name was Jantoo, had attained his proper age, the queen addressed the king, by remembering and putting him in mind of his promise, and requested him to create her son as king; but he being much offended with the impropriety of her request, as he had four older sons who were well qualified for that situation, he desired the queen to consider her mistake, and retired to his bed-room.

Some time afterwards, the queen again reminded the king of his word, at the same time complaining about his conduct in repealing his promise. The king, being convinced of his error, called his four older sons, communicated to them his engagement, and the necessity of fulfill-

ing the same; and desired, therefore, that they should take with them as much of his people and treasure as they wished, and look for another residence; which they did accordingly.

The five daughters of the king, on receiving the information of the departure of their brothers, also retired from the country and joined their brothers, likewise a great number of people of different order and rank, so that the place where they encamped on the first day was four leagues in circumference, on the second day eight leagues, and on the third day twelve leagues.

These princes having proceeded some yoduns with this immense body of men, spoke together about their power, and the possibility of conquering any city of any king whatever in Jambudweepa, and the impropriety of taking possession of another, and, therefore, that they should raise a new city on a solitary place, which they accordingly did on a ground that was pointed out by our beloved Budhu, in his existence as a hermit, by the name of Capila, and named the same the city Capila. Then the princes having resolved to marry, they thought that as there was no tribe equal to theirs, and, consequently, they could not find husbands for their sisters, that they should consider their

eldest sister as their mother, and the four other sisters, according to their age, should marry with each of them; which, accordingly, having celebrated, each of the princesses brought forth eight sons and eight daughters, so that they brought forth all together sixty-four children. These royal personages changed their illustrious name of Okkāka into that of Sakkirja-wanseya; and of this class there were, from time to time, 222771 kings, after whom there was a king, named Sinhahaneo, the son of the King Jayesan, and the grandfather of a Budhu.

This king begot, by the Queen Casesin, five sons, named Suddodana, Amitodane, Dotodane, Suckodane, and Gattitodane, and two daughters, named Amita and Paurely. At the death of the king, the Prince Suddodana ascended the throne, and in his reign, with all happiness, our gracious Budhu, who was at that time in the heaven called Toositepura, resolved, on the prayer of gods, to come into the world of mankind, and, in considering what tribe was proper for his birth, he perceived, that from the sun descending, the tribe Mahasammata was superior: from the King Mahasammata to the King Suddodana, there were 707787 kings in number, and that this tribe would be suitable for his birth; moreover, because he himself was of that tribe in his

former existences, and reigned as king, to wit: once by the name of King Mahasammata, once by the name of Mahamandatoo Chackrawarti, once Mahasoodarsena, once Mahahadawa, once Timy, once Cūsa, once Racoma, once King Udayebadduje, once King Mahinsaka, once King Cantahary, &c. &c., and at last, that he was King Wessantara,* in which state of life he having been charitable and pious in a great degree, he transmigrated into the divine world, called Toosita, where he was a divine prince Sattoosita; and he further perceived that the king at that time, named Suddodana, was of the royal tribe of Mahasammata, and that he in his former existences having been very charitable and virtuous, did wish to become the father of a Budhu, and therefore he deserved the same; then he looked in the Manoepele Lokā human world, whether there was a woman, who ought to have been wished, for the time of 100,000 calpas, to become the mother of a Budhu, being a person of the best family, and free from the day of her birth from the five

* Wessantara's story combines every feature of Budhist excellency; its character, events, developement, and reward, are circumstantially given in the celebrated Jutaka of that title. "Doctrines of Budhism," pp. 36 to 40.

sins;* upon which our Budhu perceived that the daughter of Mahasupprabudda, king in the city Coliya, and named Maha-Maya-Dewe, who was at that time the queen of the King Suddodana, was a person who, having the said talents, deserved to become his mother.

The generation of Mahamayadewe is as follows: That after the before-mentioned three generations, named Mahasammata, Makahadawa, and Ockawka, there was the tribe called Sackujawansaya; of this tribe, was Ockawka the Third, who was king in Capilapura, and had four sons: these four brothers sustained their sisters; and while they were passing their days without regarding their tribe, their eldest sister Priya became leprous, and her whole body became as white as a flower of *koboliela;* upon which the princes consulted together that that illness was of such a nature that would infect all who associated with her, which having terrified them, they proposed to the princess to go to amuse themselves in their country seat, and

* 1. Thou shall not kill.
2. Thou shall not steal.
3. Thou shall not commit fornication.
4. Thou shall not say any manner of falsehood.
5. Thou shall not drink any intoxicating liquor.

took her into a covered carriage, and brought her into the midst of a wilderness, and left her in a cave under ground, with all sorts of provisions and every other thing needful for her support, covered the cave in proper order, and the princes returned with tears in their eyes.

While this princess was living in that state, a king of Jambudweepa, named Rawma, was seized with the same disease; upon which his queens and others of the family detested him, which tormented the king; he abdicated his authority in favour of his son, and entered the wilderness in despair.

The king, wandering in the wilderness, began to eat fruits, leaves, barks, and roots of all trees he met with, and by the effect of the same, the king was cured, and his body became as bright as gold; then the king, looking for shelter, he found a cave in a large tree, called Kolon, in which he dwelt at night, under the noise of the roaring of all sorts of wild animals. On a certain morning, while the king was in his said residence, a tiger, who was looking for his prey, came to the cave wherein that princess was, and perceiving the smell of a human being, took away the earth with his feet, raised up the boards, saw the princess, and alarmed her with his roaring; upon which the terror of the

princess made her shriek, and the natural fear of the beast for the human voice made the tiger run away. After sunrise, the king remembering that he heard the roaring of the tiger, and at the same time a human voice in a certain direction of the wilderness, he descended from the tree, and in proceeding to that direction, he perceived the solitary place wherein the princess was, and by looking in through the opening made by the tiger, he saw in the cave a human being. The king asked her who she was; she said that she was a female; upon which the king, having informed her that he was a male, desired her to come up, but the princess refused, saying that she was the Princess Priya, the eldest daughter of the King Ockawka, and though she should forfeit her life, she would not suffer that her tribe should be disgraced. Upon which the king replied that he was Rawma, the King of Barenas, so they both in comparison were just as the water of the river, and that of the rain; then the princess said that she was subjected to a leprous disease, which no man ought to see, therefore, that she was unfit to come out; in reply to this, the king having informed her how he was exposed to the same disease and cured afterwards, he made a ladder, let it down into the cave, and by that means

took her out. Then the king conveyed the princess to his residence, and administering to her the same medical herbs which he used, cured her in a short time; upon this, the appearance of the princess's body became as beautiful as the flower *kinihery*. These two royal persons, when they were so cured, regarded each other with affection, and united together and begot two sons; and, in similar births of twins, they got thirty-two sons within the time of sixteen years. On a certain day, a man of Barenas, while he was going through the wilderness, having seen the king, approached him and inquired whether he knew him; the king having replied in the negative, the man described his person, upon which the king inquired from the man about his son and the state of his kingdom: while the man was complying with the king's desire, the thirty-two princes came there, whose sight surprised the man: he asked the king who they were? and when he was informed that they were the king's children, he observed to the king, how great a pity it was to dwell in a wilderness with such children, and begged the king to return to his city.

The king having refused, the man went away and informed the king's son, who was then on the throne, of his father's circumstances; upon

which the son entered the wilderness, with a great multitude of his people, in search of his father; and finding him, he prostrated himself before the old king, and begged him to return to his kingdom, and take charge of the government: but the old king refused his son's prayer; upon which the young king caused to be built there, by his giants, a great city provided with every thing necessary, put a strong guard in every direction, and retired to his own city. The new city, having been built on the spot where the tree called Coliya stood, it was named the city Coliya; and as the said princes were born in the habitation on the Coliya tree, their tribe is called Coliya-wanseya.

While these princes were passing their days in this city, the queen called once to her sons, and told them that the four kings who reigned over the country called Capilapoora were their uncles, and that they four had thirty-two daughters, whom they might solicit for marriage if they chose them; upon which the thirty-two princes sent messengers with presents, each separately, to their uncles, requesting the princesses in marriage; but those kings rejected the request, upbraiding them for persons of low birth and born in the hollow of a tree. Upon this the princes, through secret communication with the

princesses, prevailed on them to come to a certain place, where they would await for them: so the princesses, under pretence of going to bathe, having obtained the leave of their fathers, joined the princes and proceeded to the city Coliya; since which time continued the union of the princes of both the countries.

These thirty-two princes, having builded thirty-two palaces with gates, &c. &c., and thus improved Coliya-nuwara in a great degree, and each of them begot thirty-two children, so that after thousands of generations of this royal tribe of Coliya there was born a prince whose name was Annoosawkya-namnarendraya, the son of the great King Dendaraje, who was the grandfather of a Budhu. The King Annoosawkya, having for his queen the Princess Mahayasodarawdawe, the daughter of the King Sinhahanoo, begot two sons named Supprabuddaye and Dandapaniya, and also two daughters named Mahamayadewe and Maha-prajapetiya. These two princesses were as beautiful as goddesses. They did not utter an untruth, even in sport; they did not like even to see those who drink toddy;*

* The reference to this point as so sinful is manifestly grounded on the passage in "Budhist Doctrine" wherein the Wassawarty Rajah, as powerful as Sekkraia in the dewa Loka, and the adversary of the respective Budhus, endeavoured

they did not covet the others' property; they did not kill even a louse;* and they had entertained a resolution not to see a man, till they should see the man worthy to their reception. It was foretold that these two princesses should bring forth two princes, one of whom should become a King Chackrawarty, and the other a

to deceive Guādma, the Budhu of the present era, by means of a poisoned toast in toddy. See "As. Res." vi. 207; "Doctrines of Budhism," p. 60.

* "A certain priest conceived a violent liking for a beautiful robe, which he preserved most carefully from being worn. It so happened that when he died he was immediately changed into a louse, which took up its residence in the favourite robe. According to custom, the other priests divided amongst them the effects of the deceased, and were about to cut up the robe, when the louse, by his going and frequent coming, and by his extraordinary gestures, shewed that the division of the robe would be by no means agreeable to his feelings. The priests, being astonished, consulted God on the occasion, who commanded that they should delay for seven days their intended division, lest the louse should be enraged, and on that occasion descend into a state of misery yet more wretched."—*As. Res.* vi. 215. Ridiculous as this extract from a Budhist sacred book must appear, it is not the less certain that any mind which can be so darkened as to admit for truth the fable of the metempsychosis must therewith accredit all the fictions of animals becoming tabernacles for the human soul. Strange as it may appear, there have not been wanting those who have turned from the bright light of revealed truth to these absurdities, even in the present era.

Budhu. This news being spread through the whole of Jambudweepa, the kings of sixty-two thousand kingdoms continued to send presents; of which the King Suddodana being informed, he resolved that the two princesses, who were related to him, should not be given to any other prince: so he married them both, and made them his chief queens.

The Queen Maha-mayadewe was in the habit of observing the five commandments; she was virtuous, and very courteous. In the time of the Budhu Wipassy, after having offered of the best kind of red sanders to Budhu, she longed to become the mother of a Budhu: so she was a woman who had that blessing of becoming the mother of a Budhu.*

In those days, our blessed Lord, whilst he stands upon the prayer of gods and brachmas of ten thousand worlds, looked in the human world† and perceived that Maha-mayadewe, the queen of the King Suddodana, was a blessed woman, and therefore resolved to become her son, which he accordingly did.

When he was born, he was named Prince

* The history here takes up the narrative from the commencement of the digression at page 20, to exhibit the descent of Maha-mayadewe.

† The world of men, as distinguished from the worlds of gods, serpents, devils, &c.

Siddarta; he was esteemed like the crown of the flowers that are worn on the head of all other princes; he married the Princess Yasodaradawy, the daughter of the King Supprabudda, and lived in that state of matrimony for the time of twenty-nine years. This prince lived in great friendship with the King Bimbisawra; the father of them both did the same. Our Lord was five years older than the King Bimbisawra. When Prince Rahula was born for our Lord, he retired to penitence* and sufferings, in which state he having continued for the time of six years, succeeded by degrees to the wisdom of Budhu, and took his residence at the King Bimbisawra, in the city Rajegaha-noowara. In those days the King Bimsara, in the period of fifteen years, came to the throne at the death of his father, and reigned with much prosperity. On the sixteenth year of the reign of this king, our Lord Budhu made his sermon. This king reigned fifty-two years; and on the thirty-seventh year of his reign there was born a son to him, whose name was Ajasat: he murdered his father,

* Thus Zamolxis, the disciple of Pythagoras, who taught the Getes the Budhist doctrine, and whose name, in the Thracian language, means "skin of the bear," the import of which signifies "the initiated," began his career by renouncing the world, and assuming the garb of ascetic life, similar to the act of the Budhu Guādma, as recorded in this passage.

and reigned thirty-two years. On the eighth year of the reign of this king, our Lord Budhu departed this life.

The Second Chapter of the Tribe of Mahasammata in Mahawanse.

After our Lord acquired the wisdom of Budhu, he lived forty-five years; during which time, he having completed the performances of a Budhu, then retired to the city Coosinara-nuwara, and there he departed this life. Upon this occasion were assembled there an innumerable multitude of gods, brachmas, &c., of thousands of worlds, together with sattrias, bramins, waissias, suddras, and seven hundred thousand priests. Some of these priests so assembled, and whose conduct was not virtuous, having wrapped up the corpse in fine silk, placed it on the fuel of sanders; upon which the kings, who took upon them the performance, laboured during seven days to kindle the fire, with thousands of valuable fans, but in vain. Upon this the priest named Mahacassiyapasta-wira, having approached at the side of the feet of the Lord, prostrated in adoration; then it came to pass, that his feet appeared like two brilliants set in a wall of gold; which feet the priest Maha-sopterunwahansa, taking on

his arms, praised with seven *gathas,* or verses. Then there proceeded a flame from the midst of the fuel. From this fire it came to pass that the life of insects, even of the smallest that were upon the hal-trees near the spot, are not destroyed. On the top of this flame the birds played, like the bird Diyakawa on the cool water, and the leaves and flowers of the trees near that fire did not wither.

While the multitude was looking at these miraculous appearances, with the exclamation of joy, the priest Maha-cassiyapasta-wira retired; and on his way from the city Awtoomanam-nuwara to the city Coosinawra-nuwara, he related that a wicked and mischievous priest, who was angry against the Budhu, because he told him once of the impropriety of accepting alms not dedicated to him, having heard of the death of Budhu, rejoiced himself, and at the same time approaching each of the priests that were lamenting the death of Budhu, addressed to them, saying, "Well, priest, why do you bewail at present? We are now rid of that priest who continually tormented us all by saying, This is acceptable,—this is not acceptable;—this is allowed to be done, and this is not;—this is the fact, and this is not the fact. Consequently we may do what we please; therefore we ought to be glad,

instead of mourning." In consequence of this, seven days after the death of Budhu, the high priest Cassiyapastawira expressed his wish to take off the robes of such wicked priests, and to turn them out from their society; but he said afterwards that it would be improper to do that so soon after the death of Budhu, and that he would take such measures as were required afterwards. "In the mean time it makes it necessary," said Cassiyapastawira, "that the scripture in Palee language should be secured, in order that it should not be destroyed by such wicked priests; but if it is neglected, the wickedness will grow more, and the virtue less; the erudition will diminish, and the ignorance will be in force." On hearing of these reasons, the persons in holy orders addressed to Cassiyapastawira, and said, "If it is so, let the scripture be secured, by making the same into several parts." To which purpose Cassiyapastawira chose four hundred and ninety-nine priests, and said, that as soon as the priest Anandas-tawirayan had obtained the power of disappearing,* to include him in the said number of priests. He further

* The greatest desire of the followers of the Budhu is, by penances and sanctity, to become a Rahat, that is, to have the power of working miracles, such as, becoming invisible at will, appearing in the air, commanding the elements, &c.

fixed for their meeting at the city Rajegahanuwera. Then thousands of kings prepared every thing necessary for the depository of Dawtoo,* by making a place for that purpose in the midst of the city, ornamenting the same with all sorts of silk and linen, flowers and fruits, &c. &c.

The said Dawtoo being wrapped up with hundreds of linen, placed on the elephant of state, round whom stand elephants with teeth, having upon them thousands of umbrellas, and under the sound of all sorts of music, was carried to the city; where the said Dawtoo having been placed in the magnificent temple made for that purpose, an armed guard surrounded the same; then followed a circle of elephants, then of horses, and then of giants: so that it formed a circle to the distance of one yodun; and the crowd of the people to the place where the Dawtoo was, will appear in the history called Toopawrama Cawtawa.

On the eighth year of the reign of the King Ajasat, and on the third week after the death of Budhu, the priests assembled, departed from the

* The Legend of the Budhu explains this passage by the account that the Budhu, just before he expired, gave portions of his body to be preserved as objects of veneration; and Dawtoo imports the tooth, hair, or any relic of the Budhu's person, which he thus left for the worship of his followers.

city of Cusinanaw, and came to the city Rajegaha-nuwara. They informed the King Ajasat of their arrival there, and their intention to see the king, and to deliver a sermon; requesting, at the same time, a place of abode. On hearing of this intelligence, the king rejoiced exceedingly, and ordered a residence to be prepared on the mountain Wabahara-parkwateye, where the walls having been painted magnificently, and sprinkled with several sorts of smelling water, he erected a preaching-chair in the midst of the hall; and having placed a strong guard, consisting of elephants, horses, and men, with arms of several descriptions, the king addressed the priests, saying, "Lords, the residence for your dwelling is ready; therefore be it pleased you to make use of it according to your pleasure." Upon this the four hundred and ninety-nine priests, including the leader Cassiyapastawirayan, entered the hall, and took seats according to their seniority, leaving vacant a seat; which being questioned, it then was answered, that it was left open for the priest Anandastawirayan.

On this day, Anandastawirayan, having obtained the power of flying (called *rahat*), he thought to make it known to the assembly of the priests in the hall, in an extraordinary manner: so in the midst of the hall, the ground being opened, the priest Anandastawirayan came

up through the opening, and took his seat on the place that was left vacant for him. The priest Cassiyapastawirayan having perceived that Anandastawirayan had obtained that power of *rahat*, he said, "That if at this time Budhu was alive, he would have given a shout in triumph of Anandastawirayan; therefore let us do the same as he would have done." So saying, they all gave a shout three different times.

Then Maha-Cassiyapastawirayan required from the assembly to know with what part of the scripture they chose to begin first; being replied that the part of the scripture called Winna-pittaka* is the life of the doctrine of Budhu, and if it is secured, the precepts will be in force; therefore, that they should begin first with Winna-pittaka. Upon this, Maha-Cassiyapastawiran desired to be informed who the person should be that would begin first to explain Winna-pittaka. Then the assembly answered, saying, that in the lifetime of the blessed Budhu, he had placed in explaining the high Palee the priest Upalistawira;

* The Bāna pot, or religious books, are of three classes, a detailed list of which will appear in the supplement of Budhist Tracts: these classes are most important to the developement of the doctrine, as they are thus early recognised as being their scriptures. Their classes are Winna-pittaka, Soottra-pittaka, and Abidarma-pittaka.

therefore let him be the person to that purpose. On this proposal, Upalistawira took leave from the assembly, ascended the preaching-chair which was in the midst of the hall, and explained all the passages in Winna-pittaka, which Cassiyapastawirayan delivered to the priests, with direction to observe the same punctually by them and by their disciples.

Then the priest Maha-Cassiyapastawirayan addressed the assembly, in order to explain the passages in that part of the scripture called Soottra-pittaka; and the priest Anandastawira having been recommended to that purpose, Cassiyapastawirayan interrogated him in matters explanatory of the passages in Soottra-pittaka. While Anandastawira was going on illustrating the doctrine of Budhu in an admirable manner, to the great astonishment of all the bystanders, one of the gods that was present at this occasion, amongst the multitude of dewas* and bragmas, thought to himself, "This Anandastawira is a personage of the tribe of Sackiya-wanseya; he is the younger brother of the Budhu Loutooru; he is declared, in the lifetime of Budhu, to be a person skilled in high Palee language; he is

* Dewas, gods of the Dewa Loka, and the bragmas of the higher heavens. See "Doctrines of Budhism."

intelligible and bountiful, and he is qualified in his profession: so he must have obtained the wisdom of Budhu, and is now delivering the doctrine in the midst of the priests."

Anandastawira perceived by the inspiration* the thoughts of the god; and feeling unworthy of such praise, he declared in the presence of the assembly of all the gods that he had not obtained the state of Budhu; that he was a pupil of Budhu, and was educated in the sciences by the Budhu. He further declared, that the blessed Budhu once, when he was in the building at Jatawaneye, which was raised by the Prince Jatawane, therein had delivered the discourse in Soottra-pittaka; at which time he having been present, he heard it as he spoke, but did not obtain the state of Budhu: so he removed all the doubts in the minds of the gods. This declaration pleased very much the gods and the priests; consequently they all gave a

* The celebrated ascription to the Budhu, of knowing the past, present, and future, means no more in the doctrine than the whole effect of the metempsychosis operating upon the created beings of his era. Guādma's era was to consist of 5000 years; his knowledge, therefore, is in this book limited to this point of time: and thus, also, it was with every other Budhu; a very different species of belief from the sublime declaration of Jehovah,—" I am that I am."

shout. Then it came to pass that it rained* sweet-smelling water, under the noise of a musical sound, and many other miraculous performances.

So the priest Anandastawira thus illustrated all the passages that were submitted to him by Maha-Cassiyapastawirayan, and thus made the volumes with the title of Dierganikawye, consisting of sixty-two Bana-wara, in thirty-four Soottra of the three sorts of rules.

The Third Chapter, called Perterne-darmesangeety, of the Book Mahawanse, made for the Repentance of righteous Men.

Afterwards Maddimenikaya, a book of Budhu's sermons, being a part of Soottra-pittaka preached to men, containing 80,000 Bana-wara,† having been compiled and arranged, was desired to be committed to memory by the first pupil of Damsenewiserrint-Maha-Teroonwahansey.

Afterwards Saninktenikāya, a part of Budhu's sermon-book called Soottra-pittaka, containing

* See "Dewa Loka Heavens," "Doctrines of Budhism," and "As. Res." vi. 192, for an explanation of this occurrence.

† A Bana-wara has 250 gahtas or verses.

100 Bana-wara having been compiled and arranged in due order, was desired to be committed to memory by Maha-Cassepastawirayan and all his pupils.

Afterwards Angotternikāya, a part of Budhu's book of sermons called Soottra-pittaka, containing 2000 Bana-waras, having been arranged in due order, was desired to be committed to memory by Anuruddasta-wireyan and his first pupil.

Afterwards was compiled the book called Abidarma-pittaka, which was preached to gods, and was arranged in due order by 500 Budhu priests.

Lastly, having compiled and arranged the following inferior books in due order,—namely, Sūtternipāta, Darmepadeya, Ittiuttekaya, Wimāne-wastuwe, Prētewastuwe, Theregāhta, Therigāhta, Yāteka, Nirdeesa, Pertisambidaw, Apedawne, Buddewanse, Chariya-pittaka, &c. preached by all the priests.

These different laws were compiled and completed in seven months by Maha-cāssiya-pastawira, with 500 principal priests together with him, in order that they may last for 5000 years.

The said Maha-cāssiya-pastawira, the chief priest, and all the other inferior priests, who, like precious stones, shone with wisdom, after-

wards gradually departed this life, and became like quenched lamps.

Therefore, men of wisdom should not think of the vain enjoyments of the world, and delay of doing charity, which is profitable both to this and the next world.

The Fourth Chapter, called Dewenisangeety, of the Book Mahawanse, which was made for the Repentance of righteous Men.

The King Uddeyabadde, the son of the afore-named Ajāsat the parricide, killed also his father the said Ajāsat, and reigned sixteen years.

The King Anurudde, the son of the said Uddeyabadde, having killed his father Uddeyabadde, took the kingdom.

The King Anurudde was killed by his son Mudda, who took the kingdom of his father: both these last kings reigned eighteen years.

The King Nāgadaseka, having killed his father the said Mudda, had reigned twenty-four years. When these kings were thus reigning by killing their fathers, the inhabitants rebelled against them, and banished the king from the kingdom; declaring, at the same time, that the tribe of those kings were parricides; and afterwards the public then chose to be their king one

Susanaga, a minister who was a righteous man, and proclaimed him the king. He reigned eighteen years.

The son of the said Susanaga, by name Cālāsōka, reigned after his father twenty-eight years.

Afterwards there reigned a king, called Ajatesestroo, who resided at the city Pateleputta: this city was built at the village Pately, lying near the bank of the river Ganga,* by a Brahmin called Wassekāra, with an intention to conquer the city Wisalamaha, in which there reigned 7707 kings, the descendants of Brahmedatte, the King of Barenas. After the death of this king, there reigned six kings, one after the other, namely, Uddeyabadde, Annrudde, Mudda, Nāgadāseka, and Susunāga-dāseka; after them, the King Cālāsōka on the tenth year of his reign, it was exactly 100 years in Budhu-Verouse, or the year of Budhu.

* The whole of this passage, to the end of the paragraph, is evidently an interpolation to introduce King Ajatesestroo, as the six following kings are already named in the preceding article. The preceding chapters bring the reader acquainted with the chief events which occurred in the first century of the Budhist faith, at that time spread over a considerable portion of the southern provinces of India, and contemporaneous to the year 350 B. C.

One hundred years after the death of the Budhu, there was a Budhu priest, called Cācandaputtra-Yasse, walking about the villages, cities, towns, &c. and going from place to place in the country Watjy; who having learned that the Budhu priests residing at the temple Mahawanne, in the town Wisalah, were going on with a practice, contrary to the Budhu's law, of acquiring* property for themselves, pretending that it was allowable by the law so to do; the said priest Yasa proceeded to go to the temple Mahawanne, in company with a great number of priests, to subdue those perverters who resided there. Upon which, one Watjy, a priest, went to the King Cālāsoka, and addressed him in the following manner: "O, king! the priest Yasa is coming, together with a great number of other Budhu priests, to the temple Mahawanne, where we reside, to oppose us; and may it please your majesty to prevent their proceed-

* As, according to the commands of Guādma, his servants or priests are prohibited from the acquirement of any personal property whatever, they wholly subsist by personal collections daily from the vicinity. Their Zaradow (or high priest) when at Rangoon, some years ago, used, like other Rāhāns, to perform his rounds barefooted, and to receive from door to door the rice that was offered as alms. See "As. Res." vi. 277.

ings." On these supplications, the king, who had no notion of the religion, then sent his army with orders to oppose the priest Yasa and those who were with him, from entering his city: this army was led by the power of deities through a wrong road. On that day, at night, the king happened to dream that he was cast with his body and soul into the Hell Lohocumboo, which made him awake; and he could not sleep again till the next morning. The next day, when he met his sister Jestebaginy, a priestess, he informed her of the same; when she explained to him the bad consequences of giving power to such impostors, who erred themselves and were acting against the law of Budhu; and were living without observing the law, each according to his own pleasure: she further stated, that he who does these things is subject, according to the saying of Budhu, to the pains of the Hell Lohocumboo in the next life, and even in this he is like one who is in that hell: she further exhorted the king to avoid fierceness, malice, passion, and fear, and to encourage such priests as are pious and assist in the diffusion of the Budhu's religion, which shall last for 5000 years; and to do charity, that he might obtain happiness in this and the next world, during the time of a *calpa*.

The same day, the king went to the city Wisālah, and put out those impostors (in number about 10,000) from performing any religious functions; and from twelve Lacse of Budhu* priests, called Rahatoons, who assembled there, the king invited Sabbe Camy, a priest of high order, the priest Yasa, and different other priests, called Rahatoons, altogether 700 priests, who assembled at the place called Wālucaw-rāme, in the city Wisālah, where the king made an inquiry from those priests touching the law called Istewirrewāde, and Wineya, and committed them to writing in eight months. At that time those impostors who were cast out by the pious priest were wandering about in different other countries, searching for aid, and they found the King Mandelīca, who was ignorant of moral duties, disposed for their assistance; whereupon, they took counsel together to break the laws of the pious priest, and to adopt another by themselves; accordingly, they had formed laws and proclaimed them as if they were of Budhu's laws, namely, Hamewatta, Rājegiry, Siddārte-

* There are three classes of Budhus: the Passe-Budhu, or those who were followers of the Budhu Guādma; the Loutoura Budhus, of which mention is made of twenty-two, whose histories are lost; and the chief Budhus, namely, the predecessors of Guādma and himself.

caya, Pūrwesayly, Assera-Saily, and Wajiriya-wady Laws, in number twenty-four different laws in the course of 100 years: and in this manner they turned men from virtue to vice, as if the poisonous fruits called *kinnam*, which are as sweet as honey, were given to the blind to eat. There prevailed in the island of Ceylon two Nicāyes or false doctrines, called Darmerutchiya, Sāgaliya; but the doctrine of Budhu, called Istewirrewade, had its prevalence over gods and men ever since the death of Budhu up to this day: and it is unmixed with any false doctrine whatever, and is holy and as pure as the stream of the river Ganga, the precious stone jātirangay, and as the beams of the full moon.

The Fifth Chapter, called Tritiya-Sangity, of the book Mahawanse, made for the Repentance of the Pious.

There were ten sons of the said Cālasōka king, by name Baddesenah, Cōrandewarne, Mangureya, Sarwatnega, Jālika, Ubeca, Satcheya, Cōrawa, Nandiwarddene, and Pantchewekeya, who reigned twenty-two years.

After them the following kings, namely: Uggasenah-Nandeya, Pandūcah-Nandeya, Pandūcagaty-Nandeya, Būpala-Nandeya, Rattepale-

Nandaye, Govisanah-Nandeya, Dasesittica-Nandeya, and Danepāla-Nandeya reigned twenty-two years: the last-mentioned king, Danepāla-Nandeya, was killed by the Prince Chandragutta, of the city called Mōriya, through the means of a brahmin, called Chānacca: this king was an offspring of one of the princes of the royal family called Săcca, who came from the city Capilewastoe of Widu-damba-sangrawma; and took his kingdom Pellelup, and reigned thirty-four years. On his death, his son, Prince Bindusāra, was proclaimed the king of the city Pellelup; he had 100 children, and he reigned twenty-eight years: this king, in his lifetime, appointed his eldest son, Prince Sumana, the second king; and another son, called Prince Priyadāse, being the elder son, which he had by one of his queens, who was called Darmah, she being an offspring of the royal family, called Chōry; this queen had also another son, called Tissa, by her husband the said king, who resided at Awantiyerra. Being sent by his father, he went to the city called Wettisa, which lay fifty yoduns distance from the city Pellelup; in which the prince of the royal family, called Săcca, who ran away from Widudamba Sangrawma, resided, and was married to the princess, called Wettisa, of the royal family called Săcca—

(this princess was as beautiful as a heavenly woman,)—and became king of the city Udeny: he had one son and a daughter by his Queen Wettisa. As this king was prosperous in every thing, he was styled Asoca Prince. One day this king having learned that his father was infirm, he immediately proceeded and came to the city Pellelup, where he saw his father; and he lived at his father's court and succoured him. In the course of that time this prince was proclaimed King of Cusumepura, which belonged to Pellelup, at his request, by his old father. The Prince Sumana, who was the second king of Pellelup city, having heard of this, made war against the new king, called Asōca of Cusumepura, and Asōca was the conqueror.

This conqueror became sovereign king over the whole Jambud Dweepa,* and his brother Tissa was announced by him the second king. Tributes were paid to this king by 84,000 crowned kings. He had 16,000 pleasure women; and one Asandimittrah was his first queen and supreme over them. As this king was scarcely less enlightened than his brother, he was called also by the name Chandesōke. It is said that this king received presents even from gods, and was ministered to by beasts

* Budhu-Verouse 218.

and birds: in his reign, there were usually fed daily at his palace, as it was done in the time of his grandfather and father, 6000 heathen priests. One day, the king happening to see through a window these heathens of a rough deportment and speech, sitting at meat and giving shouts, thought within himself to know the consequences of giving this alms, and therefore sent for his ministers, and desired them to bring those heathens, who were usually fed by them, into the town, as he was desirous to give them alms of himself: each of the ministers, accordingly, brought the different awkward, dirty, and base, false priests, who were fed by each of them separately, and introduced to the king, as if they were the priests, called Rahatoons, who procure them the happiness and blessing, by destroying their sin; upon which the king placed different seats to them in his palace, and bid them to sit as they pleased; thereupon, these heathens, without making the least difference between the high and the lower in rank and age amongst themselves, some sat upon high and some upon low seats, and some sat on the floor, by spreading their cloths on it: the king, after having fed them plentifully, sent them away, and the next day he did the same. On that day the king observed that those who had sat on high seats the

day before were now sitting on low, and those who sat on low seats, sitting on high seats; and from the roughness in their behaviour, he verily believed that they were no more than impostors. The king, who was searching for pious priests, in a few days after this, seeing the Budhu priest Niggrode, of the Samenēre order, who happened to pass by the way, and observing his meek disposition and gentle behaviour, was very much pleased with him. This Niggrōde Sāmenēre had been, in a former life, a brother of the said King Asōka, to wit: "In a former life there were three brothers in the city Barenes, who were dealers in honey, by which means they had supported their different families; the eldest of them used to go to the interior of the country and buy honey from different inhabitants for retail; the next brother was in the habit of carrying down to the city such honey which was collected by the eldest, and to deliver the store to the youngest brother, who sold them with profit. In these days, a certain Pase-Budhu,* who resided in a cavern on the moun-

* Pase-Budhu is an inferior kind of Budhu, but higher than the priests of any order. It is evident, from the following particulars, that he was an ascetic, and had retired to the Himmaleh mountains, inhabiting a cavern, and practising the

tain called Gandemāderre, being afflicted with a sore, another Pase-Budhu saw that it could be cured with honey; and he came walking on the air from the mountain to the gate of the city, where he descended, and from thence he proceeded through the street to go to the dealers in honey: a certain maid-servant, who passed by with a pot to carry water, having met this Pase-Budhu, she stood on a side of the street, and prostrated before him, and asked him what had brought him there? who answered and said, '*Sister, I came hither, as I wanted honey.*' Upon which she shewed him the honey-market, pointing at it with her hand; and as he proceeded towards it to beg for some honey, the woman stood still beholding him, thinking within herself, that if he had got no honey at the market-place, she would buy it for him, though by selling her own cloth.* When the Pase-Budhu

austerities noticed in the "Life of Budhu," v.; also, "Asiatic Researches," vi. 281: the mountain here named belonging to the Hemavanta or Himmaleh range.

* This intention may be explained by the habits of the Siamese, who are strict Budhists. The men and women go about, from the extreme heat, in almost a state of nudity; and, for decency's sake only, they begirt their reins and thighs, down to their knees, with a piece of painted cloth, or sometimes it is a silken stuff with a border of gold or silver. —*Loubere's Siam*, pp. 26, 27.

went up to the market-place of the honey-dealer, he, the dealer, immediately got up and came near to the Pase-Budhu, and having prostrated before him, took his pātra-cup,* and placing it down, the dealer brought a pot of honey and poured it into the pātra-cup; it was filled over and above, so a part of the honey was spilt on the ground: the dealer, who saw this, was overjoyed at it, and prayed thus: 'By virtue of this charity of giving honey filled up in this pātra-cup, let me, in my next life, be the sovereign king over Dambedwipa, which is in extent 10,000 yoduns; and so as the honey was overfilled and fell on the ground, likewise let my influence prevail as far as one yodun's distance in the sky, and the same distance under the earth, &c.' After which the dealer handed the cup to the Pase-Budhu with great reverence: the Pase-Budhu blessed the dealer and came away.

"Now the maid-servant, who pointed out the honey-market to the Pase-Budhu, thought within herself, that as the Pase-Budhu had got honey, she should offer him her cloth which

* The Budhu Patrya, a dish of the Budhu, is rendered sacred, as in the doctrine it is made the symbol of each Budhu attaining to that elevation, by partaking of rice and flinging the golden dish into the river Kasi, which floats forthwith against the stream, &c.

she had, and asked him, with the usual reverence, what the dealer's prayer was. When the Pase-Budhu had informed her of it, she begged him to have compassion on her to stay there a little while, and she immediately ran back to her house, undressed her cloth which she had, by putting on her an old piece of rag, and she washed the cloth which she had undressed, brought it to the Pase-Budhu, and offered it to him to keep it under the pātra-cup: thus doing, she prayed that she should become, in her next life, the queen of the expected sovereign king of Dambedwipa, the honey-dealer at that time. The Pase-Budhu said to the woman, 'Be it so to you as you have prayed for;' and afterwards the Pase-Budhu ascended to the sky while she was beholding, and went to the mountain Gandemāderre in a moment, as quick as if a bird, called Swarnakiera, had flown away, taking by his bill a Dambe-fruit; and he healed by that honey the sore of the other Pase-Budhu.

"Afterwards, on a certain day, the three brothers who were the dealers in honey came together and proceeded to close their accounts, and finding a deficiency of one pot of honey, the two elder brothers asked the youngest what had become of the money of one pot of honey; the younger

answered and said, that he had made an offer of it to a Pase-Budhu who came to beg for honey, and that if they wanted to be partakers with him of the blessing of it, they might, or else, that he would pay them the value of it, or another pot of honey instead of that; upon which, 'Brother (said the two elder) we are not to take from you the value of the honey which you have expended; but had you sold the honey which we delivered to you, it would have been profitable both to you and us; and what we require to know from you is, what kind of a person he was to whom you offered the honey? The younger replied and said, 'You ought not to hesitate at it, because I gave it to a pious Pase-Budhu who had a yellow robe on.' 'Brother (said the eldest), low-cast men also go under yellow dresses, and I think that you might have given it to such a one.' 'Do you tell us (said the other elder brother, with anger) the good character of your Pase-Budhu? do cast him over the sea.' Upon which, the younger brother spoke to them soothingly, and told them of the benefits and blessings which might be derived by doing charity, and also the ill consequences that are to be met with in the next life by sinning, and begged them not to call ill names to such Pase-Budhus; and he further

said, that those who call names to pious men would go to hell. On this the two elder brothers repented themselves, and became partakers of the blessing with the younger."

Thus, these three dealers in honey, who were brothers, after they had departed this life, by means of that blessing they passed different lives by transmigration in the heaven and on the world; and lastly, in this life, in the year of Budhu 218, the younger of the three dealers was born in Dambedwipa, and became the King Darmāsoca; the woman who pointed out the honey-market to the Pase-Budhu became the Queen Nandimittrah of the said Darmāsoca the king, in the same manner as she had prayed for; one of the elder brothers who had proposed to cast the Pase-Budhu over the sea, by that sin which he committed, so saying, he became but King of this Island of Ceylon, whose name was Pētissa the Second: the other elder brother, who expressed the words low-cast, by that sin, he was born in a hall under a Naga-tree, at a village of low-cast men, near the city Pellelup;* he was called Niggrōda, who was the son of Sumana, the second king, who was brother to the Asōka king by one father, to wit:

* The kingdom of Darmāsoca, called also Pellelup, is properly Pawtilicputra, or Patna.

On the death of the above-named King Bindusāhara, the second King Sumana desired to get his kingdom, and fell in the battle: when this was heard by his Queen Sumane, who was then pregnant, she fled away through fear, and came near to a niggroda, or naga-tree, which stood near the house of the chief herdsman, in the village where the keepers of cattle dwelt, near that city. When she came there, the Deity, who dwelt in the said naga-tree, called out to her by name to come to the tree; because that which was conceived in her was a blessed one. The queen, having heard the voice of the Deity, went to him, when the Deity, by his power, created there a house, and desiring the queen to live in it, he went away: on that night the queen brought forth a son in that house, under the naga-tree; and this child, as he was born in the house which was created under the naga-tree, was called by the name of Prince Niggrōda. The chief herdsman having happened to see this queen, he had assisted her in every thing, and from that time he had been serving her as if he was her own servant, besides which he provided her with every necessary of life. In this manner she resided there for seven years, when a Budhu priest, called Mahawaruna, brought her son Niggrōda-Prince to his temple, where the priest

shaved the hair of his head and made him a Budhu priest; the same day the new priest, Niggrōda, attained the state of rahat; this Niggrōda, on a certain morning, after having attended his tutor as usual, and putting on his yellow robes, and taking in his hand a pātra-cup, proceeded with an intention to go to the house of his mother, the queen; the said Niggrōda was to enter the city of Pellelup, through the southern gate, and then going along the street, to pass the eastern gate, to go to his mother; and while he was going through the city, every one who saw him was much pleased with him, because he was of a meek disposition, walking in slow steps, and without casting his eyes to see objects round about him which might lay at the distance of a plough's length from him, because that is the length which a priest is ordained that he should cast his eyes to see round him, and not further. The priest who was thus walking was seen by the King Chandāsōca through a window, who was walking to and fro, on the upper room of the palace: the king, who saw this prince, thought within himself, that even many grown-up men do not conduct themselves so properly as this little youth does, which is not to be expected in a child of his age; on that account that he must

be a blessed one. So the king loved him, as it was the predestination of the priest, and then sent one of his ministers to call the priest. When the priest came to the king, he desired the priest to sit down on any seat he pleased; the priest looking round, and seeing no other superior priests there but himself, he went up to the highest seat, and giving his pātra-cup into the hands of the king, and with the support of the king's hand he mounted it, and sat himself. The king who observed this, thought in his heart, that the priest became that very day the first person of his palace; and afterwards the king ordered the servants to give meat off his own table to the priest. When the priest had done eating, the king kindly asked the priest whether he knew the moral laws of Budhu, who replied, "Yes, but a little, as I am lately become a priest." The king requested him to relate some of what he knew. The priest first of all thought in his heart what sort of a sermon that he should preach him, as he was too harsh, and had no regret in killing animals; and thought proper to preach him of the doctrine called Appermāda-warga: and when he had said the two first lines of the verse called Gātah only, the king was satisfied, and said to the priest not to tire himself by further preaching, and to make an

end of it. The priest, after his preaching, went away, and the following day he came, together with thirty-two other priests, and they were fed by the king. When the priests had done eating, on the conclusion of the usual blessing given by them, the king and the assembly were converted so as to obey unto and to keep the five commandments of Budhu: thus the king became a steadfast believer in the religion of Budhu. The king having paid the usual reverence to the priest Niggrōda, invited him and the other thirty-two priests to come the next day, as he wanted to entertain them; and since that time the king used daily to give alms to Budhu priests, and to discontinue the alms given to about 60,000 impostors; and in this manner the king caused alms to be given constantly in his palace to the priest Niggrōda and others, in number 60,000 Budhu priests. For these 60,000 priests the king constructed a temple, called Asokahrahma; afterwards the priest Niggrōda attained his twentieth year, and obtained the priesthood, called Uppesampedah. Since the conversion of the king he was called by the name Darmāsōca; this King Darmāsōca used to distribute daily, for the sake of religion, an amount of five lakse.

Dambedwipa, a part of the world which

is under the control of this king, is 10,000 yoduns in extent, and it contains 84,000 kingdoms, 56 gold villages, in which are mines of gold, 99,000 Drōuemukka, and 96 kellelakses of Patunugam villages. Besides the revenues daily collected in them, there were collected each day five lakses in cash, as follows: at the four gates of the city Pellelup, are daily collected four lakses, and one in the court of justice, which is in the middle of the city; the one laksa, collected in the court of justice, was applied for medical aid to Budhu priests; and one out of the four lakses collected at the four gates of the city was applied for supplying rice-flowers and light-offerings to Budhu; one laksa was applied to buy victuals for the principal priests; one ditto for the common priests; and one laksa was daily applied to defray the expenses for supplying the following to the priest Niggrōda, viz. there were offered to him early in the morning every day three siwoorus, or yellow robes, 500 ammonams of perfumes, and 500 boxes of flowers, which are loaded upon an elephant, and carried in great procession; and in like manner, once at noon and once in the evening, offerings are made to the priest Niggrōda.

The King Darmāsoca used to change his

cloth three times a-day, and at every time when he changed his cloth he never failed to ask whether yellow robes were sent to the priest Niggrōda. The yellow robes which the priest thus received and changed three times a-day were kept apart, and given by him to such priests as came to visit him; and in this manner almost all the Budhu priests on those days at Dambedwipa wore the yellow robes which were given for charity to them by the priest Niggrōda; and many priests were also supported by him. In the fourth year of the reign of the King Darmasoca, his younger brother Tissa, the second king, and the Prince Aggibrahma, the husband of Sangamittrāwa, together with the number of Lacse men, put on yellow robės, and became rahat priests.

On a certain day, the king having summoned his courtiers, and said thus,—"Had I been born in the days of Budhu, I would have offered him the whole country called Dambedwipa; and had I been born the king of gods, I would have offered him Nirwānā; but as I was not born in his days, I desire that I might obtain the blessings by seeing his person." Upon which the courtiers replied and said, that there can be none who might have seen Budhu, because it was then 221 years since the death of Budhu, which

makes two centuries; but that there was a covercapel called Maha-cāla, who resides below the place called Manjerica-nagabawena,* and living from many centuries back; and that he had seen all the late four Budhus of this calpa; and also that he had the power of exhibiting the shape of the persons of the different Budhus, if he would.

The king, desirous to see from the covercapel the form of Budhu, caused to be made a golden chain, which he took into his hands, and said thus:—"As true as I am steadfast in the belief of Trivideratue,† this golden chain should immediately go and bring the King Mahacale-covercapel;" and, so saying, the king put the golden chain on the ground. The golden chain immediately pierced the ground, and went to the covercapel, and touched his feet. Upon that the covercapel, seeing by his heavenly eyes, knew the desire of the king; and immediately the King Covercapel, with a number of followers, proceeded from Nagabawena, and came and appeared before the king at his palace. This king, then, seeing the covercapel with his

* In the Mythology, the residence of covercapelles, or the magic snake kings.

† Trivideratue means the three precious things, namely, Budhu, his law, and the Budhu priests.

suite, asked who he was: the covercapel said that he was the King Covercapel, called Mahakelle. The king was overjoyed with that answer, and asked from the covercapel whether he had seen Budhu; who said that he had seen all the four Budhus of this calpa. The king was as much pleased as if he had got another kingdom, and bade the covercapel to sit on the throne; and having offered perfumes to the covercapel, kindly asked him to exhibit the shape of Budhu. Thereupon, the covercapel said thus:—"I am endowed with passions, but Budhu is without passions; I am with blemish, but he is without blemish; I am fallible, he is infallible; I am with lust, he is without lust; I am with pride, he is without pride; I am sinful, he is virtuous. On that account, neither I nor a Maha-brachmah, who has the power of giving light to ten thousand worlds at once by holding forth his ten fingers, should be able to represent the form of Budhu; unless, however, it be not offensive to the character of Budhu." So saying, he immediately transformed himself into the shape of the first Budhu of this calpa, who was forty cubits high, and exhibited to the king as if the Budhu was on the sky with forty thousand Rahatans, his followers. On which the king, being overjoyed at seeing the form of

Budhu, cried out Sādoo,* saying that he had the profit of his life. Afterwards, the covercapel transformed himself into the shape of the second Budhu, called Coanahganmra, who was thirty cubits high, and exhibited to the king as if the Budhu was with thirty thousand of his followers under the bō-tree; upon which the king and the people at once cried out Sādoo.

Next the covercapel transformed himself into

* The word "*Sadoo*," or "holy," is employed by the Budhists, in their religious assemblies, to express the highest approbation of something delivered by the officiating priest. Thus, in a *bana madooa*, or preaching tabernacle, just after the priests and people have entered, the commandments of Budhu are recited, and at the close of each, all present put their hands together before their face, and bow towards the square enclosure in the middle, occupied by the priests alone, and exclaim *Sadoo*. The word is pronounced as a spondee, and in so animated a manner as to have a fine effect on the proceedings, as I had occasion to witness at Matura, where the people are considered Budhists of the strictest order. It has often reminded me of what is recorded in Nehemiah (viii. 6), of the joyful expressions of the Jews on the restoration of their religious privileges. The word in question seems restricted to sacred matters, for on other occasions they say *honda*, good, or *bohoma honda*, very good; and its use on the part of any person present is considered a participation in the Budhist system. Hence I have heard natives bearing the Christian name spoken of with disapprobation for joining a Budhist congregation in responding *Sadoo*. — C.

the shape of the third Budhu, called Cāssepa, who was twenty cubits high, and exhibited to the king as if he was on the air with twenty thousand rahats or Budhu priests. The king and the people who saw this at once cried out Sādoo! And, lastly, the covercapel transformed himself into the shape of the fourth or last Budhu, Gudāma, who was eighteen cubits high, and exhibited to the king as if he was sitting on Watjrasena-seat, leaning on his back against the bō-tree, when he was about to be Budhu, after having conquered the Mares.

The king was so pleased that he offered the whole of Dambedwipa to Budhu, and, together with 16,000 of his pleasure-women, beheld with a great reverence, during seven days, the form of Budhu. And afterwards the covercapel Mahakelle went away to Nāgabawena, where he resides. The king, who in this manner daily increased in the faith of Budhu, on a certain day, in the said fourth year of his reign, came to Asōcā-rāhma, where 60,000 Budhu priests resided; and after having offered them different things, he came to the midst of the priests, and demanded from them, with the usual reverence, "What number of maxims does the Budhu's doctrine contain?" The priests answered and said, that the doctrine called Sapariyaptica

Nawelōōcottra-Saddarma, which was preached for the use of his religion concerning the things which should happen in future, is divided into nine parts called Anga; and the same is subdivided into 84,000* parts, called Darma-Skanda. The king, who was well pleased with the Darma, thought in his heart for each of the Darma-Skanda that he should construct a wihāra or temple; and in one and the same day he spent ninety-six kelles in gold, and built 84,000 temples at each town of different 84,000 kingdoms in Dambedwipa.

The king, having seen that these 84,000 temples were regularly managed by the indefatigable exertions of the same priests who lived in the said temple Asōca-rāhma, asked the priests who should be the person that had ever offered the greatest offering for the sake of the religion of Budhu. The priest Moggally-Putte-Tissa-Istewira said, "You are *the greatest amongst such auxiliary men in the cause of the Budhu's religion.*" "*If I am but an auxiliary,*" said the king, "*I am not one of the society of the priesthood of Budhu.*" The priest said, "O king!

* These are, in the doctrine, denominated under the general term of the Bana, or sermons of Budhu. See the Jutaka of Ussenataram Raja, in the "Doctrine of Budhism," for the proof of their supposed sanctity.

you are not." The king, having received this answer from the priest, desired to know from him that if a man who had done so much benefit in the cause of the religion, and who was a steadfast believer in it as himself was, be excluded from the Budhu's priesthood, what man could be reckoned as one of the society? The priest replied and said to the king, that whosoever should cause any of his own children, either male or female, to enter into the holy state of priesthood, he is one of the society of the Budhu's priests.

The king, desirous to be one of the society, looked at his son Mihidu, who was twenty years old, and asked whether he was willing? The prince said that he was, because he had been desirous himself to become a priest since that time in which his uncle Tissa, who was the second king, entered into the state of priesthood. Whereupon the king asked the same from his daughter Sangamittrah, who was eighteen years old; and she gave the same answer which her brother had given, because she was also desirous to become a priestess, since the time that her husband, Aggri Brahma, the prince, had entered into the state of priesthood. The king was very glad thereat, and he desired the priests to make his two children priests of Budhu, in

order that he might become one belonging to the Budhu's priesthood.

The priests having accepted the king's request, they appointed the priest called Moggalyputte-Tissemahastewira an upāddia, or a scribe, and the priest called Mahawdewa Mahastewirre a tutor, who made the prince a priest of Budhu. And afterwards they appointed the priest called Matjantica Mahastewirre the tutor of the prince, who made him an uppesampedah priest; and at the hall in which the prince was created an uppesampedah, on the same day the new priest attained the state of rahat. And in the same manner the princess was also created a priestess: her upāddia was the priestess called Ayoepāla-Mahāmeheny, and her tutor was the priestess called Darmepāly-Biksoe; and afterwards the young Sāmenēra priestess Sangamittrah became an uppesampedah priestess, and attained the state of rahat. Thus, these two, the young priest and priestess, were created Budhu priests on the sixth year of the reign of the King Darmāsoca; and after these two persons had entered into the state of Budhu priests, they studied in the Budhu's laws contained in the two Sangāyana, and acquired a perfect knowledge of them by the aid of their different upāddias. Thus, in this manner, they having acquired a knowledge

in Darma* and Winneya, they became the first among a thousand inferior priests under the upāddia.

But in these days there were many priests who merely became priests for the sake of profit, because they had seen the many offerings which were made to the wiharis of Budhu by the people; and these priests, being full of covetous desires, began to acquire property,† and to do what they chose, contrary to the laws of Budhu. The King Darmāsoca, who happened to hear of this, blamed 60,000 priests for polluting the undefiled religion of Budhu, and aided the priest called Moggaly-putte-Tissemahstewira to dismiss those impostors out of the holy order again to laity. After he had thus purified the religion, the king prayed of the priest Moggaly-putte-Tissemahástewira, who

* These are portions of the Banas or doctrines of the Budhu already named, as composed in the reign of King Ajasat.

† These actions of the Rhahaans are completely at variance with the commands of the Budhu, whereby no priest is allowed to possess any property, or even to ask for his daily portion by word or sign; he must, at sunrise, take his sabeit or begging-dish, and go through the village, receiving whatever supplies of food are brought by the inhabitants: he must not even indicate his approach by coughing, or any noise. This mode is styled acquiring his livelihood by the muscles of his feet, and shews why so many magnificent temples are deserted, as the priests must of course always reside in a neighbourhood, and follow the population.

was the first amongst 60,000* lacses of priests who then were assembled there, and 1000 other rahat priests, that they might make a new edition of the laws of Budhu. And on the request of the king, the thousand priests,† including their principal leader Moggaly-putte-Tisse-mahastewira prepared a new edition, residing at Assocarāhma, in the city of Pellelup, and completed the same in the course of nine months. Thus, this third edition was completed in the year of Budhu 235, and in the reign of the King Darmāsoca the Seventeenth.

The Sixth Chapter of the Book Mahawanse, made for the Repentance of righteous Men, called Wijeya-gamma.‡

In the old time a certain princess, the daughter of the King Calingoo, one of the royal blood of the King Calingoo-Sakritty, of the country of Calingo in Dambe-dwipa, who was queen to the

* Exaggerated numbers are the usual Oriental mode by which a vast and indefinite multitude are designated.

† The rahat or priests gifted to work miracles, which the state of rahat implies.

‡ Having brought down the history of Budhism in Dambe-dwipa or India, the writer now proceeds to connect with his narrative the conversion of Ceylon by King Wijeya. The narrative exclusively relates to Ceylon for the next six chapters.

King Wangoo, of the country called Wangoo, brought forth a daughter to this king. This daughter having attained her proper age, and being very lascivious, changed her habit, and was wandering abroad, when she met a merchant who was going to the country Magande, and went along with him. While they were travelling on the road through the wilderness of the country of Lāda, she was caught by a lion, and lived with him, and bore to the lion a son called Sinhabahoo, and a daughter called Sinhawally. Afterwards, the prince Sinhabahoo took to his wife his own sister Sinhawally, and lived in a new city called Sinha-pura, constructed in the middle of the wilderness at Lāda country. This princess had twins sixteen times, and had altogether thirty-two children: the eldest of them, Wijeya-rājah, came, on the day of the death of our Budhu, together with 700 warriors, to Laediway, or Ceylon.

The Seventh Chapter of the Book Mahawanse, called Wijeya-bisaca.

This King Wijeya, who came to Ceylon, was protected by the god Upulwan, who was commanded so to do by Budhu; and by the assistance of the demon Cuwēny, this king destroyed

all the devils who resided in this island of Ceylon; and this island was called by him Sinhala. He afterwards built a city of that name in the wilderness of Tammannah, and sent ambassadors to Jambu-dwipa, who brought from Daccina-Madura the daughter of the King Pandy and about 700 daughters of the different chief men of that place, with a train of men of eighteen different classes, and also five different classes of workmen. The king was afterwards married to the princess, the daughter of the King Pandy, and was crowned, and reigned in tranquillity in the city Tammannah thirty-eight years.

The Eighth Chapter of the Book Mahawanse, called Pandu-wasadewahbiseke.

On the demise of the King Wijeya, there was none from the royal blood to govern the country: the people chose one Upetissa, a minister of the late king, to be their king, who quitted the city Tammannah, and built another city called Upetissa, on the north side to Anurahde-pura, and resided there and reigned for one year. After his death the Prince Panduwasdewe, who was the youngest of the three sons of Sumitta, the brother of the late King Wijeya, which he had by his queen the daughter of the

King Meidoe, came from the city Sinha of Jambu-dwipa, with a train of thirty-two ministers, to Lacdiiva or Ceylon, and went to the city Upetissa, and obtained the kingdom; but as there were none from the royal blood to be his queen, he was not crowned, and he reigned thirty years without being crowned. On those days King Panduwāsa, of the Sācca royal blood, who was son to Amitodenne, king of the Sācca tribe, who was the uncle of our Budhu, quitted the city Capilewastoo of Widudembesangrama, and went to the other side of the river, where he built a city called Morepura, and resided there. His queen brought forth to him seven children: one of these seven children, the princess Bandekassein, in consequence of some disgust, having changed her habit, came to Lacdiiva or Ceylon, together with thirty-two daughters of different chief men of that place, where they saw the King Panduwas of Ceylon. The King Panduwas, having seen this princess Kassein, was married to her; and the thirty-two daughters who were with her, he caused to be married to thirty-two ministers who arrived with the king at the time when he came to Ceylon; and on the same occasion the king was crowned, with a great procession, and lived in tranquillity.

The Ninth Chapter of the Book Mahawanse, called Abeyābiseke.

While the King of Ceylon, Panduwas, and his queen, were thus living together in happiness and tranquillity, there came six princes to Ceylon, who were brothers of the Queen Bandekassein: they were received with great satisfaction by the King Panduwas and their sister the queen; and afterwards they built different cities at different places, wherever they pleased, and lived in them, one of which, the city where the prince Rāma lived, was called Rāmegona; the city where the prince Rohenna lived was called Ruhunnoe; the city where the prince Diga lived was called Digamanduloe; the city where Urrowella lived was called Mahawelligam; the city where the prince Wijitta lived was called Wijitte-Pura; the city where the prince Anurāhde lived was called Anurāhde-Pura. In those days the Queen Bandekassein had borne to the King Panduwas ten sons and one daughter: the eldest son was called Abeye, and the daughter Unmatsit. After that the daughter Unmatsit of the King Panduwas had brought forth a son named Panduha-Abeye, who is hereafter to be mentioned. The king, their father, departed this

life after a thirty years' reign. Afterwards, Prince Abeye, being the eldest son of the late king, was crowned, and reigned twenty years.

The Tenth Chapter of the Book Mahawanse, called Panducah Bayabisēca.

The princess Unmatsit, daughter to the late King Panduwas, had been married to the prince Digamāny, the son of her uncle Diga: the above-named Panduca-Abeye was the son of Unmatsit by her husband Digamāny. This prince, Panduca-Abeye, having attained his proper age, was married to the princess Ratpal, the daughter of the King Haracanda, and crowned in his thirty-seventh year. This king had caused to be built, towards the north side of the place where the holy bō-tree stands, the city Anurāhde; he also made the lake Bayah; and he likewise caused to be built different houses* for the use of different classes of men and strangers in that city; and reigned seventy years.

* Called Ambulams.

The Eleventh Chapter of the Book Mahawanse, called Dēwāhtampiija-Tissābiseca.

After the death of the two last kings, Panducah-Abeye and his uncle Abeye, the brother of the late King Abeye, called Ganne-tisse King, reigned for seventeen years. And after him the son of the late King Panducah-Abeye, called Muttesiewe, reigned sixty years: he made the garden Mahameoonah.

The son of the late King Muttesiewe, called Second Pētisse, became the king of the island of Ceylon: he was a fortunate king. On the day this king was crowned, there were produced in the island many miraculous precious things; namely, the sea produced eight sorts of pearls: the first sort is called haye; the second, gaje; third, āmeleke; fourth, walleye; fifth, angulimooddricah; sixth, canndepaleke; seventh, weenooke; and the eighth sort is called sbāwe. And there were produced three bamboos, in a grove of bamboo or huana-trees: one of these three bamboos was called Latāhyasty, one Cusoomasty, and the other Sacoonasty; and each of them was in circumference as thick as the wheel* of a coach: the first of which, Latā-

* In this passage the Dewa-Lōka heavens are designated,

hyasty, was very white like silver, and the leaves of it, from top to bottom, were as if they were painted; the second, of a golden colour, and shining; the third which was called Cusoomasty, was of a blue colour, like a blue sapphire—it was so beautiful that the different birds who happened to look at it were unable to turn their eyes from it; and the last of which, called Sacoonasty, was of black. These and other precious things were sent by the King of Ceylon to the King Darmāsōca, of Jambu-dwipa: both these kings lived in friendship, and loved each other. The King Darmāsōca had also sent different presents to the King of Ceylon, and the consecrated water called piritpeu; and at the same time Darmāsōca wrote to the King of Ceylon that he was an uppāhseke, who keeps the commandments of Budhu; and that he was then under the protection of Toonuruwan, namely, Budhu, his word, and his priests; and desired the king of Ceylon that he should become the same. Since

where the fireworks, made as a wheel in honour of the deity of fire, are typified: thus also the trees are described under the liveries or colours of the four Dewa-Lōka or transmigrating heavens; namely, the first white as silver, the second of golden colour, the third of blue sapphires, and the fourth, the Naga's kingdom, black.

the King of Ceylon had heard the tidings of Toonuruwan, he was very desirous to have them. On those days the city Anurahde was like the Dewa-Lōka, and the city then contained ninety lacses of houses, and it was adorned with elephants, horses, chariots, and the following different sorts of music; namely, weinah, merthanga, sanke, samma, tahla, catja, and botja.

The Twelfth Chapter of the Book Mahawanse, called Nāhuāhdeasepersahde.

In those days the above-named chief priest, Moggaly-Tisse-Maha, who resided in the temple Assōcah-rahme, constructed for him by the King Darmāsōca after the completion of the above said third copy of the Budhu's laws, called amongst 10,000 priests the following persons; namely, Matjantike-Maha-Terrunnānse, Mahadiewa-Maha-Terrunnanse, Racsite-Maha-Terrunnanse, Yōneca-darmeracsite-Maha-Terrunnanse, Maha-darmeracsite-Maha-Terrunnanse, Maharacsitre-Maha-Terrunnanse, Matjeoma-Maha-Terrunnanse, Seeneca-Maha-Terrunnanse, and the son of the King Darmāsōca, called Mihidu-Maha-Terrunnanse, who were the most able preachers, and who had the power of walking

on the sky and shewing miracles; and ordered and said to them, that as in the time to come the country Maddia-Mandella will become desolate, and the other inferior countries will flourish, on that account, that they should not think it enough that they had already escaped from the dangers of the world, and attained the happiness of Nirwāna, but that they should go to different countries, and establish in them the religion of Budhu, by diffusing the same religion in the world, as acting from attachment to Budhu, who had given them such a great Nirwāna happiness. Whereupon the priest Matjantica Maha-Terrunnanse proceeded to the lake Arahwāla, which was possessed by the King Cover-capel, called Arahwāla, and situated between the wilderness of Himahle-wanna and the countries Cāsmira* and Gandāre; and when he came to that lake, he began to walk to and fro on

* This portion of the narrative possesses great interest from its reference to the same point of Indian history, derived from the "Cashmere Chronicle," which is made so interesting an article in the fifteenth volume of the "Asiatic Researches," by Mr. Wilson. The Cingalese text gives many curious and additional particulars, such as the names of the priests who headed these Budhist missions, and their successful labours for the extension of Budhism into the adjacent provinces of Gandhara, or Candahar, &c. &c.

the lake. The King Covercapel, who saw this, said in himself, "*Who is this priest with a yellow robe, walking to and fro on my lake, and by the dust of his feet making unclean the clean water in my lake?*" and he was very resentful thereat, and began to blow venomous smoke at the priest, and caused venomous fire and water to rain down upon him, and molested him as much as he could; but when he could not subdue the priest, and when he saw the priest's power of walking on the sky, and the miracles shewn by him, the King Covercapel thought within his heart that this priest might have been a most powerful rahat, and on that account that he could not subdue the priest; and that even the most powerful King Covercapelles, more mighty than himself, namely, Nandōpanande, Abitjatteca, and Panneca, who had combated against rahat priests like this one, had been much disgraced; and that had the priest,* by his power, transformed him into a

* The doctrine infers, that the power of the Budhu priest could have transformed the covercapelle or snake (although himself a powerful essence, and similar to the snake-gods of the ancient Ophite doctrine) into an inferior demon, such as the monstrous birds, &c. of the Himmaleh; the original types of the Simorg of Persian poetry, and the dragons and other monsters of Arabian enchantments.

bamba or gurrulloo, then that he had become no more than an earthworm: so the King Covercapel thought it proper, instead of getting into disgrace by combating against the priest, to beg his pardon for what he had done to him, and directly sought for the priest's pardon; and afterwards he caused by his power to be made a minipallenga, and made the priest sit on it: this done, the King Covercapel prostrated* himself before the priest, and stood on one side of the priest with his train of covercapelles in a humble posture. On this the priest, sitting on the said minipallenga like a Budhu, preached and converted 80,000 covercapelles, and about millions of devils, garrunde, gālundarwe, &c.; and also the king of the devils, called Pandeke, and the she-devil called Bāhrety, with her 500 children, were caused to obtain the happy state of

* In this wildly romantic episode we may trace the primitive faith of Cashmere and its beautiful valley to have been the Ophite or Serpent worship of antiquity: from these habits they were reclaimed to Budhism; a step infinitely advantageous, as there can be no comparison between a mild and beneficent doctrine, calling only for the simple offerings of frankincense and flowers, and a faith which fed often on human flesh, and invested its demons with pestilential powers. See the "Giants of the Jugandare," the "Rakshe Dala Raja Vali," p. 100, &c.

sohawn. And after this was done, the priest, sitting on the same seat minipallenga, received the yearly offerings which the people of the countries called Cāsmiera* and Gandāra† used to give to the said King Covercapel, and preached to those men of Cāsmiera and Gandāra who assembled there, from the Soottreya called Asiwisoperne of Sanyoot-Sangiya, which was said by Budhu; and about 84,000 men were converted, and one lacse of men were made priests: and afterwards he established the religion of Budhu in the said Cāsmiera and Gandāra countries.

The priest Mahadiewe-Maha Terrunnānse then went to Mahimandelle, and preached from Uperipanesawedawle-Dewedootesootra of Mendumsangiya, which was said by Budhu, and caused forty lacses of souls to obtain the happiness of Niwan; and 40,000 men he made Budhu priests, and established there the religion of Budhu.

The third priest, Racsita-Maha-Terrunnānse, went to the province Wannewahse, and in the presence of men, while they were gazing at him, he went up to the sky; and, thus standing on the sky, he preached to them from Anewetaggasoottra of Sanyootsangiya, which was said by

* The valley of Cashmere. † Candahar.

Budhu. He caused 60,000 men to obtain the happiness of Nirwāna, 70,000 men to be made Budhu priests, and had constructed there 500 great viharis, or Budhu temples.

The fourth Yōneke-Darmeracsite-Maha-Terrunnanse went to the province Aperanta, and he preached there from Aggikkandōpernesoottra of Angōttrasangiya, which was said by Budhu; and he caused 37,000 souls to obtain the blessing of Nirwāna in one and the same day; and he also caused to become Budhu priests 1000 men and 1000 women of the royal blood, and he established the religion of Budhu there.

The fifth priest, Mahadarmeracsite-Maha-Terrunnawnse, went to the province called Rawstra, and preached from Mahanawredecase-pajawteca of Cuddugot Sangiya, which was said by Budhu; and on the same day 84,000 men obtained the happiness of Nirwāna, and 13,000 men became Budhu priests, where he established the Budhu's religion.

The sixth priest, Maharacsita-Maha-Terrunnawnse, went to the country called Yōnacca; and there he preached from Calecawrahme-Soottreya of the book Dicksangiya, and of that part of it called Sielaskanda. On that day 170,000 souls obtained the happiness of Nirwāna, and 10,000 moor-men became Budhu

priests; and the said priest had caused to be built thousands of Budhu temples in that Yonacca country, and established there the religion of Budhu.

The priest Majjime Maher Terrunnanse, together with five Mahastewirre, went to the province Hemmewanta, and he preached from the first Soottreya, called Damsack; on that day eighty kelles of souls obtained the happiness of Nirwāna, and 500,000 men became priests and rahats.

The eighth priest Sōneke Maha-Terrunnanse went to the land called Swarnewarna, where he saw that the she-devil, who used to devour every child that was born of the royal blood in that country, was coming to devour the infant prince that was born on that day, and he cast out the she-devil and protected the prince; and he established the religion of Budhu there in such a manner that no devil could do a mischief to mankind; and he preached to those who assembled there to see this wonderful act of his, from the book Brahmejawle-Soottreya; and he caused 60,000 souls to obtain the happiness of Nirwāna, and 3500 men and women to be made Budhu priests.

The Thirteenth Chapter of the book Mahawanse, called Mahnidawgame.

The ninth priest, Mihidu-maha, agreeable to his tutor's directions, and together with five other grand priests, namely, Ittiya Maha-Terrunnanse, Uttiya Maha-Terrunnanse, Tambela Maha-Terrunnanse, and Baddesawla Maha-Terrunnanse, accompanied with his nephew, Sumenaw, a Samenera priest, seven years of age, the son of his sister Sangamittrah, and another nephew of his, called Banduka, who was to be a Budhu priest, the son of Dehinnan; and taking also with him the presents which his father had sent to the king of Ceylon, consisting of things and religious books, containing the religion of Budhu, he ascended into the sky, and proceeded to the island of Ceylon. When he and the others had descended on Ceylon, they sat themselves down in due order on a slab, called Ambetalaw, which lay under a shady mango-tree. This was in the year of our Budhu 236, on the eighteenth year of the reign of the King Darmāsòca, and of the first year of the reign of Patissa the Second, in the fifteenth day of the month Poson.*

* Poson is a lunar month; the Cingalese year has a

The Fourteenth Chapter of the book Mahawanse, called Nagarappreweesena.

The king, Petissa the Second, who had decorated the city, and had been entertaining many persons at a feast for seven days before the arrival of the priests on Ceylon, got a desire, on the day of their arrival, because of the power of the great priest, to go hunting of deer: now he happened to come to that wilderness, together with about 40,000 followers, where the priests were. The demon, who resided on the mountain, desirous to introduce the king to the grand priest, transformed himself into a deer of the Rōhitte kind, and appeared to the king only as if he was feeding on grass. The king, who had seen this pretended deer, would not shoot with his arrow secretly, but shewed himself to the deer, with his bow and arrow in his hands, and when the deer took his flight, he let fly his arrow at the deer. The demon-deer overran the arrow, and put the king to disgrace; and when he came to the rock where the priest sat he disappeared. The

calendar of solar and of lunar months: for their names, &c. see the "Doctrine of Budhism," p. 86.

king, who followed after the deer before any of his followers, coming to the spot without finding the deer, was looking round; when the grand priest, who saw the king, thought within his heart, that the king, who never had seen priests with yellow robes, if he happened to see them all at once, would be affrighted: on that account the grand priest said within himself that the king should see none but himself alone: on saying so, he shewed himself to the king, and afterwards called to him thus: "*Tisse, come unto me.*" On this, the king, looking at the priest,—(and as there was no one on the whole island of Ceylon who dared to call him thus,) he was much enraged at it, and said to the priest, "*You bald-headed, white-toothed man,* having on a yellow robe, who are you?" On this, the priest, looking at him with compassion, said, that he should not make use of such expressions, and preached to him by saying a gawtawa, which made the deities of the wilderness give a shout with joy; and afterwards the priest again said to the king, that he had compassion on him, and therefore that he had come from Jambudwipa to Ceylon, and that he was a child of Budhu: he further said, that the very *bisse,* with which the least Budhu priest had wiped his feet, had become the crown of

the god Maha-Brachma on those days, meaning on the days of Budhu; therefore, all the beings of the three worlds are but ministers of Toonoruwan.* The king, as he was expecting Toonoruwan, on hearing the priest express the word "Child of Budhu," he was overjoyed, and dropped down the weapon which he had in his hands, and worshipped the grand priest. Soon after this, the 40,000 of the king's followers came to the king: when the other six priests also appeared before them, the king asked the priest whence these six priests had come? The priest answered and said, that they had come together with him, and had been there all the while, though the king could not see them. The king, who saw this miracle, asked the priest whether there were more priests at Jambudwipa: the priest repeated a gawtah, and said, that there were numberless priests who could walk on the sky at Jambudwipa. The king again asked the priest whether he had come to Ceylon by land or water? The priest answered, neither by land nor water. When the king had understood that he had come over the sky, the priest afterwards spoke to the king in parables, to know his capacity. The two

* The Budhu, his word, and the Budhu priests.

parables which the priest said are the following: —

The priest, looking at the mango-tree which stood there — "King, (said the priest,) what kind of tree is this?" The king said, "It is a mango-tree."

Priest. "Are there any other mango-trees besides this?"

King. "There are many."

Priest. "Are there any more trees but mango?"

King. "There are numberless trees besides mango."

Priest. "Besides those different trees and the other mango-trees, are there any more trees?"

King. "Yes, this mango-tree is one of them."

The Second Parable.

Priest. "Have you got relations or not?"

King. "There are many."

Priest. "Have you, or have you not, others, who are not related to you?"

King. "There are, and they are more than my relations."

Priest. "Besides your relations and the others, who are here?"

King. "I am."

After this, the priest knowing that the king was capable enough to understand the Darma-Wineya, he preached from Hattipaddōperne-Soottreya of the Meddumsangiya, which was said by Budhu; on the very moment, the king obtained the state of Sōhawn, and the 40,000 men, who were the king's followers, were converted. Afterwards, the king invited the priest to go together with him to the king's palace, which the priest refused, because he wanted to create the person called Banduke, a priest that night; so the priest passed that night on the spot.

The king returned to his palace, requesting the priest to come the next morning, when he should send his chariot; and, at the same time, the king knew from the Banduke, having privately asked it of him, that the priest Mihidumaha was the brother of Sangamitta, who was of the royal blood of Sacca, and daughter of Chatiya-Maha the first queen of Darmasoca: the king was very much pleased at it. A little while after the king went away, the sun set, and the moon rose. When the priest had shaved the hair of the Banduke, and made him a priest, who immediately obtained the state of rahat; afterwards, the grand priest called to the priest Summena-Samenera, and

desired him to call the gods to hear Banna, or his preaching: on this, the priest Samenera asked the grand priest whether he should call out so as to be heard by the gods of 1000 sakwelles, or of 100 sakwelles, or of magul-sakwelle, which is 36 lackses 10,350 yoduns in circumference, or of this Silacdiwe, or Ceylon, which is 100 yoduns in circumference; then the grand priest desired him that he should call out only to be heard by the gods of Ceylon. On this, when the said priest Summena had called out three times, so as to be heard throughout the island of Ceylon, there came together a great number of deities. The grand priest made a sermon from the Sammitte-Paruja-Soottra, which was preached by Budhu, and he caused the number of one Assankeye of deities to obtain Nirwāna; and also covercappelles, &c. were converted on the occasion.

When the morning came the next day, the priest, without going in the chariot which the king had sent him, and desiring the driver to go forward, he put on his yellow robes, and taking his pātra-cup into his hands, he ascended into the sky, in company with the other six rahat priests, and came and descended at the place called Colomhōtotte, leaving behind the chariot and its driver; from whence he proceeded towards the

eastern gate of the city. The king, who knew this, came to meet the priests, and afterwards he conducted them to his palace with the usual ceremony. The priest, after he had done eating, sitting on a sumptuously adorned throne,* made a sermon from the book called Wirnanewastoo Prētēwasto, and Saddesauyout-Soottra: on hearing this sermon, Anulah Deva, the queen, together with 500 other queens, obtained the state of Sōhan; after which the priest went to Hastisawlawe, and in the afternoon a preaching chair was made for the priest, on which he made a sermon from the book of Deewedooto-Soottraye, and, on hearing the sermon, 1000 men obtained the state of Sōhan.

The Fifteenth Chapter of the book Mahawanse, called Mahawihārepertiggrahane.

The priest went afterwards to the place called Nandaw Ooyenne, a garden, which is situated on the south of the city; there he made a sermon from the book Upperypannawseye Bālepandite-Soottre of Medumsangiya, which was preached by Budhu, whereby he caused about 1000 women of high birth to obtain the

* Meaning the Minnapalanga, or Budhu's seat.

state of Sōhan.* The priest passed that night at Mahamewoonah-Ooyenne; and the next day, in the morning, he received as an offer the said Mahamewoona-Ooyenne from the king; and after the priest had shewn the king many miracles, the king was converted; and from thence the priest went to the palol-tree, which stood on the place called Rawsey-Mawleke, upon which, by providence, it was assigned that a great number of priests should happen to assemble there; from thence he went to Dantawdarrene, a place which is holy; from thence to the place where the holy bō-tree should be planted; from thence to the great tree Mahamidel, where *Lōwamahapawye* shall be constructed; from thence to Pritlawgayewanne-Pennembemaluwe; from thence to Chatussawle, where many rahat priests should happen to get their victuals; and from thence he went to the holy place called Ratnemawlekestawna, where Ruwanwelly-Mahaseya had been constructed, this place being a place which was dedicated to different Budhus and rahat priests; there the priest made an offering of jessamine flowers. Upon that the earth roared three times, and afterwards the priest related to the people the

* The state of those who renounce all worldly desires.

different stories of the four different Budhus (who were the Budhus of this calpa), by name Cawsendē, Cōnawgamme, Cawsepa, and Goutāma the last; and how they formerly had come to this island of Ceylon, and of their visiting of the said eight places; and afterwards the priest shewed the people a great many miracles there, and returned to the king's palace, where he took his victuals: afterwards, he made a sermon from the book called Angikkandopernesoottraye of Angōttre-Sangiye, and caused 1000 men to obtain the happiness of Nirwāna; the third day he made a sermon from the book Asiwisoperne-Soottreye, and caused 1000 men to obtain the state of Sōhan. The fourth day he made a sermon from the book Arrewetanga-Soottreya, and caused 1000 men to obtain the happiness of Nirwāna; so the priest preached on the fifth, the sixth, and the seventh days in this manner. He caused altogether, in these seven days, 8500 souls to obtain the happiness of Nirwāna; and as the priest preached during these seven days at the garden called Nendunwanneooyena, the said garden was called, since that time, by the name Jōtiwane. The first house, called Tissawrawme, which was built for the said priest Mihidumaha, in the garden Mahamewoonah, was afterwards called by the name

Calupawpiriwenne; it was so called because the walls of the house being newly built, they were wet, and dried by fire, and by means of the smoke they became black.*

The king caused to be built a great hall at the two places, called Maha-Bōdistawneye and Lowamahapawyastawneye,† and several other buildings, called Lahabatgaya Bathalgaya, &c.; and he also caused to be built, at many different places, Budhu temples, resting-houses, inns, and made different ponds and wells, of which the temple, constructed at the pond where the grand priest used to wash himself, was called by the name Nahanne-Piriwena; the temple constructed at the place where the priest used to walk to and fro, was called Sackman-Piriwenna; the temple built at the place where the priest usually sat was called Palagga-Piriwenna; the temple constructed at the place where many deities came and ministered to the priest, was called Marruganne-Piriwenna; the building, called Suluwagaya, constructed by Dicksanda, the grand minister of the King Patisse the Second, was called Dicksanda-Senewiyah-Piriwenna.

* Black is in Cingalese called callu.

† A celebrated stone preaching-hall at Anuradhe-Pura.

The Sixteenth Chapter of the book Mahawanse, called Cheetiya-Parwetta Wihawre-pertiggrahana.

The grand priest, after having tarried in the great temple, which was sumptuously adorned, for the space of twenty-six days, on the thirteenth day of the month of Esfalla, or July, came to the king's palace, where he dined, and preached from the book Appermawde Soottreya; from thence he went to the rock Meentalaw, and there, at the pond Nawga-Chatucka, he announced to the King Wassupenawyickandi, where the king's nephew, Aritta, the grand minister, and his brothers, and others, altogether fifty in number, were created priests by the grand priest, who obtained the state of rahat on the spot: and the king caused to be hewn, in the rock Meentalaw, a cavern, around the Dawgabba, or cone, called Carandeke;* and after the same was ornamented by painting in different colours, it was offered by the king to the grand priest, on the full-moon day of the month of Esfalla, or July. The grand priest

* Its swelling dome is typical of the cope of the sky, or the atmospherical region of the Jugandere.

afterwards made thirty-two partitions in it; and in the maluwa, or hall, called Tumberup, which is one of the partitions, he created the newly-made fifty priests Upesampedah. The grand priest Mihidoomaha, together with sixty-two rahat priests, resided in the cavern of Meentalaw, and used to preach to the king and others: thus the deities, men, and women, inhabiting in this island of Ceylon, had acquired great blessings from the grand priest.

The Seventeenth Chapter of the book Mahawanse, called Dawtoo-Awgama.

The King Patisse the Second, sent to Jambudwipa the priest Sumena-Samenera, who brought from the King Darmāsoca, of Jambudwipa, the pātra-cup of Budhu, made of stone, and filled full of dawtoo, or bones, of Budhu, and that which was in the possession of the King Darmāsoca; and the said priest also brought the bone of Budhu, called Dakunoo-Accudawtoo, which was in the possession of the god Sekkraia; and afterwards the King Patisse the Second had constructed a conical building, called Pūpawrahme, within which the said bone Accudawtuwa was deposited. On the day when it was deposited, the king decorated the whole

city, as if it was the Dewa-Lōka of Sekkraia, and he himself put on his kingly robes, and went with a great multitude of people to the great temple before the bone was deposited; when the bone itself ascended to the sky and shone like the sun, and shewed the same miracle, called Yamamahapelleharre, or Yamecapprawtihawriye, which had been shewed by Budhu at the tree called Gandebbe, in the city Sewat; and the said bone afterwards descended from the sky on to the head of the King Patisse the Second: on this, the king gave a shout with joy, and deposited it in the said conical building Pūpawrahme. As soon as the bone was deposited in it, the earth swelled up and roared, and at the same time it began to rain down nectar from heaven, and the deities and men gave a shout, saying, Sadoo. The king's brother, called Malthabeya, who had seen the miracle shewn on that day, together with 1000 men, became priests, and obtained the state of rahat; and likewise 30,000 men of the city and suburbs became priests. A temple was also constructed at this place where the bone was deposited.

The Eighteenth Chapter of the book Mahawanse, called Bodiggrahanna.

The first queen, Anulah, and 500 other queens, having obtained the state of Sakertahgawmy, and also 500 pleasure women having put on yellow robes,* after having shaved their hair, the king thereupon gave them a separate part of the city to live in: the building constructed for them in that part of the city (as pious women resided in it), was called Upawsicka-Vihari. The king, as the Queen Anulah had a desire to be a priestess, sent his nephew Aritta to Jambu-dwipa to bring a branch of the holy bo-tree and the priestess Sangamittrah: upon the arrival of Aritta at Jambu-dwipa, the King of Jambu-dwipa, Darmāsoca, decorated the way from the city Pellelup to the holy bo-tree, and went to the bo-tree, together with a great multitude of people and Budhu priests; and at this time there were assembled 84,000 kings. The King Darmāsoca, after having put a screen round about the holy tree, ascended the golden ladder, which was placed against the holy tree, and put a stripe of vermilion, with a golden pencil, on

* That is, become priestesses.

the right bough of the holy tree; on which the bough was separated from the tree, as if it was cut asunder with a saw, because of the king's prayer and the predestination of Budhu. This bough of the holy bo-tree was placed by itself in a golden vessel, which was five cubits deep and nine cubits in circumference; the centre three cubits in breadth, eight inches thick, and the brim of it was as thick as the trunk of a young elephant; and as soon as it was placed in the golden vessel, it took its root; at this miracle the different gods, men, beasts, and the earth itself, gave a shout of Sadoo. There proceeded afterwards from the bough of the holy tree rays of different colours: the king, who saw this, carried the bough to the city Pellelup in a great procession.

The Nineteenth Chapter of the book Mahawanse, called Bōdiāgama.

The King Darmāsoca sent the bough of the holy tree to Ceylon in a ship, with the priestess Sangamittrah and eleven other priestesses, and a train of men, of eighteen different castes, to minister to the holy tree, together with the Prince Aritta, who came from Ceylon. The ship in which the bough of the holy tree was

conveyed, safely arrived at Ceylon, by the power of the priestess Sangamittrah.

On which the king, Patisse the Second, came to the place where the bough of the holy tree was landed, and carried it; and the priestess Sangamittrah, together with their followers, in a great procession, to the orchard Mahamé-oonah, at the city Anurahde. On the day the tree was to be planted upon the ground previously prepared for it, the tree went off by itself from the golden vessel, where it stood, and ascended into the sky, as high as eighty cubits from the ground, and it produced rays of different colours, which gave light as far as the heaven called Brachme-Loka;* and in this manner the tree stood in the sky until sunset. Amongst the men who had viewed this miracle, 1000 souls were converted, became Budhu priests,

* This is the ninth heaven of Brachme Lōka, who is declared to be next to the Budhu; the chief god we can scarcely term it, as the doctrine recognises no such essence. His titles are Sahan-pati-Maha-Brachme: he is the supreme of the whole system, when a Budhu is not living in the calpe; and although a Budhu is sometimes wanting, yet a Maha-Brachme, or superior, is always to be found: and this very important acknowledgment shews the true hinge on which the whole system rests; for, notwithstanding all that has been written on the atheology and materialism of Budhism, its books teach that both in the Brachme-Lōka, or Brachme's heaven, and in the Asure-Lōka,

and obtained the state of Rahat. Soon after sunset, the holy tree descended from the sky and set itself on the ground prepared for it in the orchard Mahamé-oonah, at the time of the constellation called Rehenna, and in the year of the reign of Darmāsoca the Eighteenth. On this occasion the earth swelled up, and roared, and there appeared many other miracles also. Afterwards, five branches of this holy tree produced five fruits; when they had fallen down, they were planted and moistened with the consecrated water, called Pirit-peu; each of these fruits produced eight sprouts, altogether forty sprouts, which were planted at forty different places and worshipped. And in those days the Queen Anulah, together with 1000 women, were created priestesses by the priestess Sangamittrah, and obtained the state of Rahat;*

or the demon's abode, are Tanai, Zian, or refuge heavens, for souls progressing from the metempsychosis towards Nirwāna, wherein they are preserved from any catastrophe which, during the termination of a calpe, may occur to the Sackwalle, or world at large. Thus, the Brachme is ever in the universe, and protects his abode.

* Priestesses, although now not existing among the Budhists, were at this period of such sanctity, that an offender, when led forth to be put to death, who was so fortunate as to meet one of these sacred virgins, was entitled, at her command, to a pardon; and this privilege was subsequently copied and adopted among the Romans, in the case of the vestal virgins.

and the king's nephew, Aritta, (who went to Jambu-dwipa on the king's order to bring the bough of the holy tree and the priestess Sangamittrah), together with 500 men, were created Budhu priests by the priest Mihidu-Maha, and obtained the state of Rahat; and 100 men were also created priests by Mihidu-Maha; and the temple, constructed at the place where they resided, was called by the name Isserre-Samenecka; and the temple, where the 500 priestesses (who formerly were pleasure women) were created priestesses, was called by the name Wessegirie-Vihari; the cavern, in which the priest Mihidu-Maha resided, was called by the name Mihidu-Gooha; and the priestess Sangamittrah, together with the other priestesses, resided at the above-mentioned Upawsica-Vihari.

Afterwards, there was built a palace in the same place, of the colour of gold, and at the four sides of which there were built twelve small palaces, three at each side; and there was built near to this place (on a side of the city in the middle of the jungle Colon, where the state elephant was kept) a tomb, called Hastawlhacke, in which some bones of Budhu were deposited, because it was understood that the elephant had a desire that it should be so done; and around the tomb was erected a temple,

which is called by the same name, Hastawlhacke, for the priestess Sangamittrastéweery; and from that time the priestess Sangamittrah resided there.

The Twentieth Chapter of the book Mahawanse, called Terrepahry-Nirwāna.

And the king, Patisse the Second, had caused to be built, beginning from the conical building constructed on the rock Meentalaw, in which Budhu's bone, which was brought by the priest Sumena-Sameneera, was deposited, different other monuments, at the distance of one yodun from one to the other, throughout the island of Ceylon, and in which the rest of the bones of Budhu, which were also brought by the same priest in the vessel called pātra, were deposited, and the pātra vessel was kept in the king's palace and worshipped.

The King Darmāsoca, after a reign of forty-four years, departed this life, viz.: he had first conquered his enemies, and reigned four years without being crowned; and, after he was crowned, he had been succouring 60,000 impostors for three years;* and on the fourth

* See passage elucidatory of this act, p. 67.

year that he was crowned, he was converted by the grand priest Niggrōda, and embraced the religion of Budhu; and he caused his brother Tissa and his nephew Aggribrahma to be created Budhu priests: he had sent for the King Covercapel, called Mahakella, who had shewn him the form of Budhu; and he had also commenced to build in the same year 84,000 temples, at the expense of ninety-six kelles in gold, which temples he completed within the time of three years. On the sixth year that he was crowned, he caused his son, the priest Mihidu, and his daughter Sangamittrah, to be created priest and priestess. On the eighth year after he was crowned, he had solemnised the funeral ceremony of the two grand priests, called Tasseya and Sumitta, by burning their dead bodies. On the seventeenth year, he caused to be compiled the law of Budhu, and had restored it to its original purity. On the eighteenth year that he was crowned, he had sent the bough of the holy tree to Ceylon. On the twelfth year after this, he solemnised the funeral ceremony of his Queen Asandimittrah by burning her corpse. On the fourth year after that, he was again married to a young queen, called Tissahraccah. On the third year of his second marriage, this Queen Tissahraccah,

through malice, had pierced a prickle, called mandoe, in the holy tree, to kill it, after which he reigned but four years only.

Now the King of Ceylon, Patisse the Second, had reigned forty years, and departed this life; and in his reign he had first of all constructed the great temple Mahame-oona by the instructions of the above-named grand priest Mihidu; secondly, the houses or caverns in the rock, called Meentalaw; thirdly, the temple Pūpawrāmay; fourthly, he planted the bough of the holy tree; fifthly, he constructed Ratnemaly Chaitteya-Sielastambe; and he also caused to be constructed by his brother Moolahabeye the monument at Mayihanganna (which is thirty cubits high), in which the Budhu's bone, called Griwah-dawtoe, or the neck bone, was deposited; sixthly, the temple called Isserrasamenecka; seventhly, he layed the dam of the lake called Tisah; eighthly, he constructed one Pattemeca-chatteya at the place into which the grand priest Mihidumaha descended, the first day, from the rock called Meentalah, and also one Niwatteke-chayitteya, where the grand priest rested the same day, on his returning back from the house called Colon in the evening, to go to the said rock Meentalah; ninthly, he constructed the temple called Wes-

segrie, the temple Upawsicah, the temple Hattawlhacke, the hall called Mahapawly, to give victuals to men of every description who are in need, and he also constructed from one yodun* to the other, throughout the whole island of Ceylon, a monument and a Sangawrahma, amounting altogether to 84,000 monuments and 84,000 Sangawrahmas. He also constructed the following three temples in the first year that he was crowned, namely, Kirripalloe-Vihari at Nahgadiweyinne, the great temple Tissa at Damboolutotta, and the temple Poorwahrawma on the east of the city; and he likewise caused thousands of men and women of the higher order to be created Budhu priests and priestesses: thus he diffused the Budhu's religion throughout the whole island of Ceylon. The king had got the whole 84,000 Darmascande (which was said by Budhu) from the grand priest Mihidumaha, who, like a cabinet of precious knowledge, had dictated the whole to the king.

The king, Patisse the Second, in consequence of a sin which he committed, in one of his former existences by transmigration, as heretofore mentioned,† by exclaiming to cast the Passe-Budhu

* One yodun is equal to sixteen English miles.

† See page 53.

away over the sea, could not have been born in his present state of existence in Jambu-dwipa; but his having repented of it at the same time, and partaking of the blessings of the Passe-Budhu with his brother, he was born on the island of Ceylon, and became the king of it.

After the death of this King Patisse the Second, his brother Oottiya ascended the throne; who had celebrated the funeral ceremony of the corpse of Mihidumaha, the grand priest, who died after he had passed his sixtieth year; and that of the priestess Sangamittrah, who had passed her sixty-first year. The place where the corpse of the late priest Mihidumaha was burned, as usual, is called from that time by the name Issibūmagarray; the remains of his bones, after burning, having been taken up,* a half of them was deposited in a tomb erected on the spot by the king: and the rest of the bones were deposited in Chatiyepawe, and in all other temples, where different tombs† were erected. And the king had also constructed a monument

* The custom is, three days after the body has been burned, to rake the ashes carefully over, and take out any fragments or relics left, and make them into a paste resembling an image of Budhu, which henceforth is considered sacred.

† The great temple at Rangoon had several hundreds of these small edifices around it.

at the place where the corpse of the priestess Sangamittrah was burned. And also in the time of the reign of this king, the grand priest Aritta, and five other grand priests, and many thousands of other Rahat priests, and twelve grand priestesses, including the late Sangamittrah, together with many thousands of other Rahat priestesses, departed this life, and went to the happiness of Nirwāna. This King Oottiya reigned in tranquillity for ten years.

The Twenty-first Chapter of the book Mahawanse, called Pancha-Rawjeke.

On the demise of the said King Oottiya, his brother, called Mahasiewe, reigned ten years in tranquillity.

After the King Mahasiewe, one Surretisse ascended the throne; he had constructed the temple Nilgirri-Vihari and 500 other temples: he was pious, and a friend of the people; and he lived for sixty years.

After this King Surretisse, this island of Ceylon was ruled for twenty-two years by two Malabars.

These two Malabar kings were killed by Assel, who ascended the throne and reigned ten years, and resided in the city Anurahde;

and in the days of this king there came a Malabar, called Ellawre, from the country of Soley,* who killed the king Assel, and reigned forty-four years at the city Anurahde, situated in the kingdom called Pihity, which is one of the three kingdoms of the island of Ceylon. During the reign of this king, though he had no knowledge of the doctrine of Budhu, as he was a friend of justice, he had a bell† hung with a long rope, that it should be rung by such as should be in need of justice, which would be done to him.

This king had a son and a daughter: as the son of the king was once going in a chariot to the Lake Tisah, the wheel of his coach accidentally passed over the neck of a calf who had been reposing on the street side with its dam, and killed the calf; on this the dam went away and had the bell rung. The king, after some inquiry, knew the matter, and then killed his own

* Soley, or the Coromandel coast.

† The gods of the Dewa-Lōka are represented as being invoked by a bell, and the observance appears in most of the myths of the East. Thus, the bell of the sacred table of Seeva, at Kailasa, so beautifully described in Kehama; also the tinkling bells suspended before the shrine of Jupiter-Ammon, from the chiming of whose knobs they gathered the auguries; and a variety of other coincident facts, shew its universal application.

son with the same wheel of the coach, in the same manner that his son had killed the calf. Once there was a young bird in a nest upon a Palmera-tree, which was devoured by a serpent; the mother of the young bird went away and had the bell rung; upon that the king gave orders to open the belly of the serpent, and took out the young one. At another time, on the king's return to his palace from the temple called Situlpawoe, in a chariot, the wheel of his coach accidentally struck against the cone constructed at that place, and broke the side of it; when his courtiers told him that he had broken their conical building, the king immediately alighted from the chariot and laid himself down on the road, desiring his courtiers to break his neck by the same wheel of his coach which accidentally had struck against the conical building: upon which the courtiers answered and said to the king, that he should repair the building, and get his sins to be pardoned. On this the king gave 15,000 cahawanoo (a sort of coins), to buy materials for the same. And at another time, a certain old woman had exposed some paddy in the sun to get them dried, but an untimely rain having fallen, the paddy was wetted, and the old woman took the wetted paddy and went away and rung the bell: the

king having inquired the matter from the old woman, he sent her away, and laid himself down on his bed, saying, that it should rain at the proper season only, and thus he kept himself in his bed without eating. Upon which the deity who had the care of the king, as the king was a blessed person, informed the same to the four deities, called Siwoowaran, with whom he went to the king of the deities, called Sakkraia, and notified it to him, who ordered Pajjoetta, the god of rain, to give rain only at the proper season. The king was afterwards informed of this by the deity who had the care of him, since which time no rain has ever fallen in that time of the day in the kingdom.

The Twenty-second Chapter of the Book Mahawanse, called Garomeniecoomawresooty.

Afterwards this King Ellawre was killed, and the throne ascended by the King Dustegawmeny, of which the following is the narration: — The queen of the late King Patisse the Second, and son to the King Mutte-Siewa, had a dislike against the Prince Maha-naga, the younger brother of the king, who was the second king at that time, thinking, that if he should survive the king, that her son could not ascend the throne,

but the second king; on that account she had once sent to the place where the king's brother had been laying the dam called Tharasnah, some ripe mango in a vessel, and those mango that were uppermost were mixed with poison. When the mango were brought there, the son of the queen, who had been there on that day with his uncle, ate one of the mangos as soon as the vessel was opened, and died instantly. The second king, who had seen this, was afraid of the queen and of his brother, and had come away, together with his wife, without returning again to the city, to Ruhuna: the wife of this second king, on their way to Ruhuna, had brought forth a son at the temple called Yatawla. The father of the young child named it by both the name of his brother and the temple, which is Yatawletissa; when they came to Ruhuna, they resided at the village Mawgam, and this second king reigned over the kingdom Ruhuna. There were built by this king the temple called Nāhgamaha, and many other temples.

On the demise of this king, his son, Yatawletissa, ascended the throne, who also constructed the temple of Calany, and he was an aider of the Budhu's religion.

After his demise, his son, Gōtawbeya, as-

cended the throne. Next to him, his son, Cāwan-Tissa, reigned. As this king understood the language of the Crows, he was called by that name, and he reigned in peace; his queen was called Viharimaha-Deewy. The following story will shew how she had got the name Viharimaha, viz.: There was a king at Calany, in the island of Ceylon, by the name of Calany-Tissa; his brother, Oottiya, was his prime minister, who received his education from the Calany priest, who resided at Calany; he had a private connexion with the queen of his brother, the King Calany-Tissa: the king having learned it, gave orders to his courtiers to put him into prison. The Oottiya having had a previous knowledge of the same, had fled away, and lived at a village in the interior; he had sent a private letter to the queen of his brother by the hands of a lad, who had put on yellow robes as if he was a Budhu priest; this lad went away and came to the gate of the king's palace, where he stood as a priest of Budhu that came to beg alms. A little while after this, the priest of Calany came to the king's palace as usual; on his entering the gate where the pretended priest stood, he took no notice of him, thinking that he was a common priest that came to beg alms, nor did the porters take any notice of him, thinking that

he had come along with the Calany priest, so he entered the gate and went into the king's palace, together with the priest of Calany. When these priests entered the palace, both the king and the queen came to them, and after they had given them victuals as usual, the king and the queen turned to go; and as they proceeded on their way, the messenger-priest put the letter on the ground, in order that it might be seen by the queen only, who followed the king; but the king having heard the sound of its falling, turned his face, and looking at it, picked it up and read it. The writing of it being like the hand of the Calany priest, the king gave orders to kill him, by putting him in a burning pot of oil. In this manner the king killed both the Calany priest and the priest-messenger, and afterwards their corpses were thrown into the sea. The Calany priest being a blessed one, the deities were angered at this act of the king, and began to agitate the sea, that it might be swelled up so as to overflow the island of Ceylon, and kill the king and all his subjects; so the sea began to swell up, and had swallowed nine isles, which were round about the island of Ceylon, and about 35,500 villages called Pattanugam, lake, dams, gardens, and fields.

At that time the sea was seven Cingalese miles from Calany. And when the sea had reached as far as within one mile of Calany, the same was intimated to the king, who was affrighted; and not knowing what to do, he sent for a vessel, in which he put his daughter, who was twelve years old, and some victuals; and after having shut the lid of it, had it put into the sea, as an offering to the gods of the sea: and a golden plate was also engraved, stating that she was the daughter of the King of Calany-Tisse, and the same was likewise put in the vessel; on this the gods were appeased. And the vessel in which the king's daughter had been shut up was driven by the tides of the sea into the creek called Ruhunoototte, by the power of the deity. Some of the fishermen who had found the vessel, went and informed the King of Ruhuna, who came there and took out the daughter of the Calany king, and also the golden plate that was in the same vessel, by which means he knew her to be the daughter of the King of Calany. And the king was afterwards married to her; and at the creek where she was landed, the king constructed a temple, and on that account she was called Vihāri-Maha-Deewie. Since which time the King Cawantisse became pious, and constructed the temples Tissemaha, Situlpahu, &c.: all the different

temples which he constructed were sixty-four in number.

On a certain day, the King Cawantisse, together with his queen, came to the temple Tissemaha, where the grand priest, who was in one of the apartments belonging to the temple called Salwesse-Priwena, had preached; and afterwards, the priest, in conversation with the king and the queen, told them that they were so happy and fortunate in this life because of their having done charity in their former state of existence; on that account, they should not delay of doing the same in this life also, in order that they might obtain every blessing, and lastly the happiness of Nirwāna. On this, the queen answered and said, that she had no use for her whole fortune, as she had no children; upon that the grand priest counselled the queen to go near to the priest Samenera, who was then lying sick on his bed in the inner room, having been brought from Kellepahu temple to Tissemaha temple by a conveyance; and as he was dying, to beg him, after his death, that his soul might come and be conceived in her. The queen went accordingly, and begged him as she was desired by the grand priest; but the dying priest made some difficulties at first, expecting that, as he was a pious priest, he might have ob-

tained the happiness of Nirwāna;* yet, on the earnest request of the queen, he agreed so to do. On the return of the king and the queen from thence in the chariot, the queen felt on the road that her body was heavy, which made her think that she had conceived, and she immediately sent a person to see whether the priest was dead, and know if he had departed this life; upon which the queen, with the king, went again to the temple, and after having solemnised the funeral ceremony of that priest, went away to the palace.

As soon as the priest was conceived in the queen's womb, the queen had a longing to have a honey-comb of the length of 100 cubits, and to eat of it, after she had given of the same to eat to 12,000 Budhu priests; to drink the water which had washed the sword with which the chief warrior among the twenty warriors of the Malabar king, Ellawre, who reigned at the city Anurahde, had been beheaded, and at the same time to keep under her feet the

* The meaning of the phrase imports, that he hoped, by the pious acts of his present existence, to be altogether exempted from any additional probationary trial, and to attain Nirwāna, the supreme object of the followers of Budhu, without any further operation of the metempsychosis.

head of the chief warrior itself; to dress herself with the flowers called Mahanel, brought without being withered from the field of the Malabar king at Anurahde; to wash herself with the water brought from the lake Tissa, and to drink the same. As this was not possible to be done, the queen told it to no one; yet as she could not get her desire accomplished, she began to be feeble and sickly; and after the king had asked her several times what was the cause of her getting feeble day by day, she told him the cause. The king on this proclaimed by beat of tom-tom, that whosoever should find out a honey-comb of 100 cubits would get great reward from the king. And as he that was conceived in the womb of the queen was a blessed one, some bees had made a honey-comb within an old fishing-boat, that was lying upside-down near the sea-shore. A man of that village having found this, immediately came and informed the king of it; upon which the king went there with his queen, and after having constructed a great hall at that place, 12,000 Rahat priests were invited there; and after they were fed with the honey, the queen also satisfied her desire.

In order to accomplish the other desires of the queen, the king inquired whether there was any one who could perform what she wanted;

and found one person, of the name of Weelusumane, a hero, who undertook to do the same. He went to his house, and got the hair of his head shaved, and striped himself all over his body, as if he had been lashed by some enemy; and afterwards, taking with him his bag of victuals, he proceeded on his journey early in the morning, and came first to the place called Digamadulle, where he took his breakfast, and from thence to the creek Waddernan, of the river Māwilly, where he arrived in the afternoon; and without taking any notice of those Malabars who were posted there, he crossed the river, and came to the other part; and, together with the Malabars who were stationed there, went and appeared before the King Ellawre. The king asked why he had come; and he then said, that he had come from Mōgam, because that he was punished by the King Cawantisse, on account of his having spoken good of this King Ellawre, and that he was ordered to go away out of his dominions, as he had spoken good of a Malabar king, who was an enemy of the nation. The king farther asked him what his profession was? He then said, that he was a horseman, and that he also understood the art of fighting; he also added, that he would bring the King Cawantisse a prisoner in a short time, and make

him, the King Ellawre, the sole monarch of the whole island of Ceylon.

The king, who was much pleased with him, made him the chief over the horsemen. This warrior, Weelusumane, after his appointment, found out the best horse in a few days, and afterwards, on a certain day, he went to the Potters' street, where he bought a pot, and carried it to the lake Tissa, in which he brought water from the lake, and concealed it near the rivulet called Colonoya. The next day he went to the field of the Mahanel-flowers, and gathered some of them, which he concealed in the same place. The next morning he mounted on the back of the best horse, which was called Ranemaddeme, and proceeded to go through the main street; and when he had passed the eastern gate of the city, he said aloud, so as to be heard by those who were present, that he, the warrior Weelusumane, mounted on the noble horse Ranemaddeme, taking with him such-and-such things, was going away to his king, and that they should inform their King Ellawre of it; and further he added, if there were any one who would venture it, to try to seize him; after which he spurred the horse, and came in on full speed to the place where he had kept concealed the pot of water and the Mahanel-flowers. After he

had taken them, and come as far as Meentalah, he let the horse go in slow steps. The King Ellawre having heard of this, he gave orders to his chief warrior, Meeldawa, that he, together with his courtier Chaita, and 100 other warriors, should follow Weelusumena, kill him, and bring back the horse. Upon this, they mounted on horseback, and followed Weelusumena. When they had come near to the place Meentala, the warrior Weelusumena, who had seen they were following after him, gallopped his horse in such a manner that it became clouded with dust, so that they could not see each other: afterwards he stopped his horse, and stood on a side of the road near a bush, holding his sword across the road; and the heads of both the chief warrior and the courtier of the King Ellawre, who came in a gallop, were struck off. The warrior Weelusumena then caught up both the heads before they fell on the ground, and tied them together by the hair, and put them on the horse's back; and also taking with him their two horses, proceeded on his way, and came before mid-day to the creek Waddemaw, at the river Mawilly; there he fought against a thousand Malabar soldiers, who were stationed at that place, and killed them all. Afterwards he crossed the river with the horses, when the

chief officer, called Wademana, who was stationed with a thousand Malabar soldiers in the post of that side of the river, gave battle against Weelusumena, who killed some hundreds of them, and proceeded from thence (since that time the creek Waddemaw was called by both the names Dahastotte and Asmadelawtotte), and came in the evening to Magam, and entered the city, and alighted from horseback at the gate of the king's palace, and gave the whole which the king required from him, and afterwards the queen was satisfied of her desire. After which the king sent for fortune-tellers, and demanded from them to explain to him the meaning of the desire of his queen; who told him that his queen should bring forth a most powerful and a blessed son, who should subdue the powerful Malabars, and become the sole monarch of the whole island of Ceylon; and they further said, that he should be as pious as the King Darmasōca of Jambu-dwipa. The queen, after having completed the months of her pregnancy, brought forth a son; and as this infant was a blessed one, a she elephant, of that kind called Upōsatte, descended from heaven the same day the infant was born, and brought forth a young white elephant, near the pool called Titty-Wille, and she went away, leaving there the young one.

A mare of the kind called Wallehaka, also having descended from heaven, brought forth a female colt at the village of Gōnegamma, and went away in the same manner, leaving the colt. There also came sixty ships, full of wealth, and fixed themselves on the sea, near the shore; and there likewise sprouted out near Aturuwaddemanpauwe, a tree of gold, of the thickness of a palmera-tree, and sixteen cubits high. A brahmin called Dickhunna, of the village Gōnegamma aforesaid, was the person who first saw the colt, and gave information of it; on that account the colt was called Deegahuny: and a fisherman who went to catch fish in the pool called Titty-Wille, having seen the young elephant, informed of it; on that account the elephant was called Cadol-Ettah. The king, who had been feasting all his subjects and priests during seven days, since the birth of his son, requested the grand priest to name his son. On this the priests put on him the name Gāmeny-Abeya Prince. The queen afterwards brought forth another son: he was called Tissa.

The king, on a certain day, when his two sons were ten and twelve years old, in order to try them, divided their meat into three portions, and desired them both to eat one of the portions, promising upon the same, that they

should never hurt Budhu priests, nor do any thing against the Budhu's doctrine,— they did accordingly: then the king desired them to eat the second portion, upon similarly promising that they both should never be on bad terms; and also the king desired them to eat the last portion, upon promising never to war against the Malabar king Ellawre. On this the Prince Tissa let the handful of meat which he had taken drop down, and went away; the Prince Gāmeny-Abeya did the same, and went to his bed-room, and laid himself down, folding his arms and knees; and when his mother, the queen, had asked what was the matter with him, he said that he could not extend his arms and legs, because that there were Malabars on the other side of the river, and on this side the sea. When the King Cawantisse had heard of this, he was much pleased, and taught them both the different arts of fighting.

The Twenty-third Chapter of the Book Mahawanse.

When the Prince Gāmeny was sixteen years old, his father the king gave him the powerful elephant Candula, and the following ten powerful warriors or heroes, namely:— Nandimittra,

Suranirmala, Mahasōna, Gōteimbereya, Ther-reputtabeya, Barreneya, Weelusumenaya, Cat-chedeeweya, Pussedeewaya, and Labiyawasebeya, together with a great army. The following are the different histories of the different warriors, viz.—

History the First, of the Warrior Nandimittra.

There was a courtier of the King Ellawre called Mit; a sister of this courtier had lived with her husband in the village Caddereddaw, towards the east of Situlpahu, and had brought forth a powerful son: his parents gave him the name of his uncle Mit. This infant, when he was hardly able to go, followed after his parents whenever they went out; but the parents, to re-strain him, took a thong and tied one end of it round his waist, and fastened the other of it on a mill-stone; and when they were going out, he followed them, dragging the stone, and after-wards he broke the thong itself. On this, the parents took a stronger thong, and having tied one end of it round his waist, they then fast-ened the other end to a greater stone; but he did the same. One day, as the parents of this infant were going to labour on their ground, they took the child with them, as they could not keep him home; and when they had

come to the spot, they placed him under the shade of a grove of bamboo-canes, and they went to work; but this young hero would not stay there, but went and interrupted his parents in their work. They then tied a rope round his waist, and fastened him to a grove of bamboo-cane, and went to work again; he, the young hero, pulled down the whole bamboo-grove, and dragged it to the working ground; and the bamboo-grove which he thus dragged to the working ground, was sufficient for sixty carts-load: and as this hero thus broke the thongs, from that time he was called by the name Nandimittreya. When he was grown up, he had the strength of ten elephants. From the time that he was twelve years old, he used to go and serve his uncle, the courtier Mit, at the city Anurahde-pura. While he was thus serving his uncle, he observed that the Malabars had been polluting the holy Budhu temples, and the holy bo-tree in the city, and abusing Budhu priests, and the images of Budhu. The young hero was very much offended at it; and, as he was powerful, he began to kill at night as many Malabars as he found in these holy places. The Malabars at once informed their King Ellawre that the number of their men was greatly diminished. The king then ordered

watchers to be placed at night near those places, to apprehend the murderers.

When the hero had heard of this, he thought within him, that it was not possible with him to kill all the Malabars and take possession of the city by himself, and concluded that he should go to the King of Ruhuna, who is of the Budhu's religion, and serve him, and with him that he should war against the Malabars, and make him the conqueror of the whole island of Ceylon, and propagate the religion of Budhu. After which Nandimittreya, the hero, went first to his parents at the village Caddereddaw, from the city Anurahde, and together with them he went to Ruhuna, and appeared before the King Cawantisse; and when the king was informed of his ability, he gave him the village called Cumbubatga, with a house in the great street to live in, and 1000 pieces of money per day: likewise the king gave many presents to his parents. The end of the history of Nandimittreya.

History the Second, of the Hero Suranirmala.

Within the island of Ceylon, in the town Cotteserekeelewapy, and in the village Caddewitty, there lived a person of affluence called

Sanga-Calembieput, who was the father of this hero. This hero was called by his parent by the name Nirmala; he was powerful, and had the strength of ten elephants. And in these days the King Cawantisse had placed the Prince Diegabeya, a son of the king by another queen, at Casatotte, a ferry place, with orders to keep proper guards along the river Mahawilly, to take care that no Malabar should cross the river. This prince had given an order to those men of higher order who lived within six yoduns from Casatotte, that each family of them should furnish a person to watch; and once when this prince had sent an order to the said Sanga-Calemby to furnish a man to watch, the Sanga-Calemby had called his seven sons, and asked them which one of them should go on duty. The eldest of them said, that the youngest of them, Nirmala, was doing nothing, but remaining idle at home, while the rest of them were working daily; on that account that he would be the fit person to be sent to war, and that they would not go; so the father Calemby desired Nirmala to go on duty. On this, Nirmala, who was much displeased with his eldest brother, the same day, very early in the morning, proceeded to go to the prince, and went and appeared in his presence before sunrise; the distance from

the hero's father's house to the place where the prince resided was about twelve Cingalese miles.

The prince, who knew the distance from Cassatotte, where he resided, to the house of the hero's father, asked the hero when he had left his father's house; who then said to the prince that he had left it that morning. The prince was astonished at it, but in order to know the truth of it, he desired the hero to go to his friend Cundella, a brahmin, who resided at the village Dwāremandela, near Sagrey; the prince had also given him a letter to deliver to the brahmin, desiring him to bring from the brahmin some perfumes which were produced from some part of the Malabar coast, and some cloths which the brahmin would give him. He, the hero, immediately went away, and arrived at the village Dwāremandela before mid-day, and gave the letter to the brahmin. The distance from Cassatotte to the village Dwāremandela is nine yoduns. The brahmin, who understood from the hero that he had left Cassatotte in the same morning, was amazed, and said to the hero, that he, the hero, should go to the lake and wash himself, in order to take his dinner (because it is the custom of the brahmins to wash before they eat). This hero, who knew not that there

was a lake in that village, went to the lake Tissa, in the city Anurahde, washed himself in the lake, took a tour round the city, and having taken with him some of the Mahanel-flowers from the field of that city, came back to the brahmin. When the brahmin had heard of this, he thought that he must have been a great powerful hero who was fit to serve the King Cawantisse, and if the King Ellawre should come to know of him, that he would take him into his service; on that account that it would be better for him to despatch him away directly to the prince by whom he was sent. So the brahmin delivered him some perfumes, and a cloth called Poornew-arddena, together with a letter to carry to the prince. This hero having taken the things, and the letter given by the brahmin, went to the prince in the evening of the same day, and delivered him the same. The Prince Abeya, who received the things and the letter that were sent by the brahmin, was much pleased by reading the letter, and ordered his servants to give the hero a thousand masurans; upon which the servants said, that he deserved to get more than 1000, when the prince told them to give him 10,000. Afterwards the prince gave him the cloth called Poornew-arddene, which was sent by the brahmin, and the bed of the prince,

valued at 10,000 masurans, and he also gave him leave to eat at his own table. Nirmala the hero, who received these presents, carried all of them to his parents the same day, and he gave the valuable bed to his father, and the rest to his mother, and came back again to the post where he was to watch that night. When morning was come, the prince heard of this, and gave him another 10,000 masurans, and several other presents, and sent him to the King Cawantisse. Nirmala the hero went first to his parents, and after having given the whole which he got as presents to them, the same day he went to Māgam, and appeared before the King Cawantisse, when he was at the blacksmith's shop, where he had employed a number of blacksmiths to make arms: the blacksmiths, who were at work, when they heard that Nirmala was a hero, they jested him, and spoke amongst themselves how this little boy could be a hero. The King Cawantisse gave him sixteen swords which were not yet filed, (each of these swords was of four cubits long, sixteen fingers thick, and thirty-two fingers broad,) to sharpen them: the hero took them, and had ground them very sharp and smooth before the king had gone as far as the other end of the shop and turned back; and afterwards the hero, who resented the jesting

of the blacksmiths, took a broken end of a sword and threw it at the blacksmiths. As this Nirmala was a powerful hero, it went piercing through the bodies of 500 blacksmiths, who died on the spot. The king, who saw the swords which were ground, was much pleased, and gave him many presents, and a house to live in in the street Magul-maha; and likewise the king fixed him as a salary 1000 masurans per day. The end of the history of the hero Suranirmala.

History the Third, of the Hero Sōna.

This hero was the son of a kelemby called Tissa, who was the father of seven sons, and an inhabitant of the village called Callemburukana-Undurookarrewitty, of Malwattoocadulla, in the kingdom Ruhuna, of the island of Ceylon: the parents of this hero gave him the name Sōna.

When this hero was seven years old he could pull out young palmera-trees, which are as high as four cubits; when twelve years old he was able to pull down large palmera-trees, and he was a very beautiful person; and when he was twenty or thirty years old, he was as strong as ten elephants of the kind of Calewekke. The ability of this person was spread all over the island of Ceylon. When Cawantisse the king

came to know of him, he sent presents to his father the kelemby; besides which, he gave him much landed property, and took his son, to whom he gave a house in the street called Magulmaha, and he also gave him many presents and servants to serve him, and his daily pay was 1000 masurans: he desired this hero to attend his son Gameny. This is the end of the history of Maha-sōna.

History the Fourth, of Gōteimbera.

This hero, Gōteimbera, was son to Mahanaga-Kelemby, a man of affluence, who resided in the village Nittulivitty, at the town Ghiry, in the kingdom Ruhuna, within the island of Ceylon. This hero was first called by his parents Prince Aleeya; he had six elder brothers. As this hero was very short, his brothers, when they were playing with him, used to call him in jest Gōta. Though this hero was so short a person, he had the strength of ten elephants; and though he was so powerful, he would not go to work. The other six brothers of this hero, who were clearing ground by cutting down some thick trees called imbul, to convert the same to a paddy field to sow for the maha season, had left a part of the ground without clearing, in

order that it might be cleared by their youngest brother. Gōta went to the spot and pulled out all the imbul-trees which stood on that part of the ground left for him, in such a manner as a man would pull out the vegetable called tampelah, and hedged the same with timbers; at the same time he had turned up the ground of that part which was left for him with a mattock, and then went to his brothers and informed them of it, who laughed, and would not believe it at first; but, when they went to the spot they were amazed at seeing the work, and came back to their younger brother and thanked him for his wonderful work: since that time he was called Gōteimbera. And also the Budhu priest who resided at the temple Utturootis gave him the same name, Gōteimbera, from seeing that he had chased a deer who escaped the net of the hunters, and, catching the hind-legs, struck the deer against an imbul-tree and killed it. The King Cawantisse having heard the power of the Gōteimbera, he gave his father many presents, and took his son Gōteimbera into the king's service; and the king gave him a house in the street called Magul-maha, and his daily pay which the king granted was 1000 masurans. The end of the history of the hero Gōteimbera.

History the Fifth, of Terreputtabeya.

This hero was son to Rōhenna Sitāno, a rich man who resided in the village Ketty, near the rock called Kelle, in the kingdom Ruhuna, within the island of Ceylon. His parents had given him the name Gōtābeya. When he was ten or twelve years old he had the strength of ten elephants. He took up for play such stones as could not be lifted up by four or five men, and cast them away as boys would do with pebbles. When he was sixteen years old his father made an iron bar sixteen cubits long and thirty-eight fingers in circumference, and gave him, with which he used to knock down cocoa and palmera-trees: on that account he was called Gōtābeya the hero. The father of this hero once having heard the preaching of the priest called Mahasumena, felt a desire to become a priest himself, and became, both he and his son, Budhu priests; and the father obtained the state of Rahat in few days: since that time the son was called by the name Terreputtabeya, as he became a priest. This priest Terreputtabeya resided at the village Sappanduroo: in a temple of that name he planted, for the use of priests, an extensive cocoa-garden. This priest-hero,

on a certain day, went out of the village about some business, when the hero Gōteimbere, the above mentioned, came to the temple where he resided, on his way to the King Cawantisse, at Māgam: the men who came together with the hero Gōteimbera desiring to drink cocoa-nut water, the hero went into the garden of the priest-hero, and began to shake the cocoa-trees, and draw down the young fruits, desiring his men to drink them; this done, they scattered the husks of them round about the temple, and went to rest themselves in the temple. At this time the priest-hero happening to come back to his temple, saw the outrage committed by the hero Gōteimbera; and in order to shew him that there were other heroes besides Gōteimbera, the priest-hero went up to the place where Gōteimbera was lying down, and caught hold by the leg of Gōteimbera with the two toes of the priest-hero's left foot, and began to drag him round about the temple. The hero Gōteimbera attempted to rid himself from the priest-hero, and when he could not, he begged his pardon, and also the men who came with Gōteimbera, and the priests who were in the temple prayed him to release Gōteimbera. On the prayer of these men, and the promise of Gōteimbera to restore to him, the priest-hero, the

cocoa-nuts which he had destroyed, and also to plant a cocoa-garden for him, he released the hero Gōteimbera; since which time they both became intimate friends. This quarrel happened at the time when Gōteimbera was first going to enter into the king's service, though it was not mentioned in the history of Gōteimbera. On a certain day the king, in conversation with the hero Gōteimbera, asked him whether there were any other powerful men that he knew of? On which the hero told him, that there was a priest who was much more powerful than himself, in the temple Sappanduroo, called Terreputtabeya. The king then desired him that he should go himself and bring him. Whereupon the hero Gōteimbera went to the said temple, carrying with him many presents, which he got from the king to carry to the temples: these presents he distributed between the priests of that temple, and intimated the king's desire to the priest-hero, who first made some objections to go to serve the king, as he was a priest; but at last, on the persuasion of the hero Gōteimbera, and also as there was no other mode to propagate the law of Budhu but by destroying the Malabars, he agreed to the proposal of Gōteimbera, and went together with him, took off his yellow robes, and resided in the house

of the hero Gōteimbera until the hair of his head grew; and afterwards they both went to the king and appeared before him. The king was much pleased, and gave to the priest-hero a house to live in in the street Magul-maha, and granted him the same salary as he had granted to the other heroes. The end of the history of the hero called Terreputtabeya.

History the Sixth, of the Hero Maha-Barrena.

In the reign of the King Cawantisse, within the island of Ceylon, in the kingdom Ruhuna, at the village Cappandura, this hero was born of the wife of Coomahre-Kelemby; and at the moment that he came into this world, his parents had the fortune of discovering a hidden treasure: on that account they gave him the name Barrena. This hero, when he was grown up, used to take deer and wild boars by their legs in the chase, and kill them by striking them on the ground; so he was afterwards called by the name Maha-Barrena. When the King Cawantisse came to know the power of this hero he took him into his service, and granted him the same as were granted to the other heroes. The end of the history of the hero Maha-Barrena.

History the Seventh, of the Hero Weelusumena.

The hero Weelusumena was the son of Wassembe-Kelemby, who resided at the village Kellembiganne, in the town Grinil, within the island of Ceylon. The father of this hero had two intimate friends, one of them was called Weelu, of the village Weelu, and the other Sumena: when these two friends had heard that this hero was born, they both came to the house of this hero's father, and also they brought him many presents, and gave him both their names, Weelu and Sumena. When this hero was grown up, these two friends of his father came and took the hero with them to their village. Weelu, one of the friends of the hero's father, had a strong wicked horse, so that no one was able to mount on his back; he was at once amazed at having seen the dexterity with which the hero had rode on the back of this horse, and thought that he was a fit person to serve the King Cawantisse, and sent him to him, who received him as a hero, and gave him the same pay and other things as were given to the other heroes. This is the end of the history of the hero Weelusumena.

History the Eighth, of the Hero Canjedewa.

This hero was the son of one Abeya-Kelemby, the father of seven sons, who resided at the village Meedeny, next to Muhuntaru, near the mountain Anjely, in the town Girwa, of the kingdom Ruhuna, within the island of Ceylon. The parents of this hero had put on him the name Deewa, and as one of his legs was a little lame, he was afterwards commonly called Canje-Deewa. He was a powerful man. Whenever he went with hunting-parties he used to take up wild buffaloes by the leg, and kill them by striking them against the ground; and he was very expert in exercises of his sword. The King Cawantisse having heard the power of this hero, he gave his parents a great many presents, and took him to his service under his son Gameny. This is the end of the history of the hero Canje-Deewa.

History the Ninth, of the Hero Pusa-Deewa.

This hero was the son of one Utpala-Kelemby, who resided at the village Goddigommu, near the temple Situlpahu, in the kingdom Ruhuna, within the island of Ceylon. When this

hero was born, his parents did not give him any name of their families, but as he was born under the constellation Pusa, they gave him that name. When this hero was seven years old, he went once to the temple, with some other boys who had been playing together with him, where he took a chank-shell, and blew in it, which gave such a thundering sound, by the force with which he blew into it, that the boys who were with him became as madmen, and the beasts and fowls who were in the neighbouring wilderness were faint: since that time he was known by the name Pusa-Deewa* hero. When this hero was twelve years old, his father taught him all the different arts of defence by weapons, as it was their family profession. He soon became himself master of these different arts, and he was able to break through with his arrow carts filled with sand; also an hundred leathers at once, when put one after the other; also thick planks of dimbul wood, each as thick as eight fingers; and also six copper boards, six fingers thick each,

* The title of Dewa, or God, added to his name Pusa, referred to the feat on the chank or conch-shell, which is blown by the deities of one of the Dewa-Lōka heavens, in honour of the Budhu when on earth; the personages holding the same rank in the Budhist system as the tritons in Grecian mythology, of whom they are the prototypes.

at once, when placed one after the other. When the King Cawantisse came to know the ability of this hero, he sent many presents to his parents, and took this hero from them, and placed him in the service of his son Gameny, and granted him the same as were given to the other heroes. This is the end of the history of the hero Pusa-Deewa.

History the Tenth, of the Hero Labiya-Wasemba.

The hero Labiya-Wasemba was the son of Matta-Kelemby, a man of affluence, who resided in the village Werreweddy, near the mountain Tullahdra, at Māgam, in the kingdom Ruhuna, within the island of Ceylon; his parents called him Wassemba. His person was very beautiful, because he had kept the five commandments in his former state of existence; and, as he was very beautiful, he was afterwards commonly called Labiya - Wasemba. When this hero was twenty years old he had the strength of ten elephants, and he was very expert in fencing. He was once employed, with others, in laying a dam of a paddy field, and carried as much earth at once, for the construction of the same, as twenty or thirty men could not carry at a time: since that time he

was known to be a powerful man. When the king came to hear of him, he took him into his service, and granted him the same as he had granted to the other heroes, besides which, the king made a present of that dam to this hero which was constructed by himself. Since that time the dam was called Labiya-Wasemba. This hero was also placed by the king under his son Gameny. This is the end of the history of the hero Labiya-Wasemba.

The King Cawantisse had once sent for the ten heroes, and desired that each of them should themselves find out ten other heroes, which they did accordingly, and brought before the king one hundred other heroes; these one hundred heroes were also desired by the king, that each of them should find out ten heroes, which they did, and brought 1000 heroes altogether before the king; and these 1000 heroes were also desired by the king to do the same, which they did accordingly. Thus the whole number of heroes, from Nandimittra, the first to the last, was 11,110 men: all these heroes, together with the ten grand heroes, were commanded by his son Gameny.

The Twenty-fourth Chapter of the Book Mahawanse, called Dustegāmeny Wijaya.

The Prince Gameny resided in the city with his father the king; and the Prince Tissa was sent by his father the king to Digamadulu, to encourage the agriculture in the country.

On a certain day the Prince Gameny, after having viewed his army, had a desire to war against the Malabars, which being intimated to the King Cawantisse, was disapproved by him; and some time after this the Prince Gameny again proposed to his father to declare war against the Malabar king, who again disapproved of it, stating, that it was not certain who would succeed in the war, and that the army of the Malabar king was more powerful; and that the kingdom Ruhuna, on this side of the river Mahawilly, was sufficient for them, without the territories of the Malabar king. In this manner the king disapproved three times the proposal of the Prince Gameny, who, feeling a great resentment at the disapprobation of his proposal by his father, he wrote at last to his father that he was unworthy to have the dress of a man, but that he should wear that of a woman, and at the same time he had sent him a set of women's

dresses. The king, on this, had expressed a wish of putting him under golden chains; so the Prince Gameny, who heard of this, fled away privately, and resided at Cotmala, in the kingdom Māya; and as he had thus fled away without the knowledge of his father, he was commonly called since that time by the name Dustegāmeny.

In these days the King Cawantisse had constructed a conical building, called Nugula-Mahasaiya, in which he deposited some bones of Budhu; and on this festival there assembled about 24,000 Budhu priests, in the midst of whom the king caused the ten grand heroes to take their oath, that in case of any dispute between his two sons after his death, on account of the kingdom, they should take the part of neither of them. This King Cawantisse had constructed altogether sixty-four temples; and he died after a sixty-four years' reign. The Prince Tissa having heard that his father had departed this life, came from Digamadulle and solemnised the funeral; and took away with him (without giving any notice of it to his elder brother Gameny) his mother, the Queen Vihara-Maha, the elephant Cadol, &c. Some of the king's courtiers who resided at Māgam then informed the Prince Gameny of this; upon which the prince came from Cotmala to Guthalla, and

from thence to Māgam, where he was crowned; after which he sent word to his brother Tissa, that he should send to him his mother, the queen of his late father, and the elephant Cadol, as he was the proper person to take care of them; but Tissa would not. On that account there happened a dispute between the two brothers, which gave root to a war, and the elder brother, Gameny, was the conqueror.

This king, having subdued the powerful army of the Malabar kings, brought the island under one government; after which he was invested with the crown, and he rewarded his giants magnificently. The king once, when he was at leisure, seeing his prosperity in every thing, thought within himself that he obtained all this by charities and good acts which he did in his former existence; and at the same time recollecting that he had killed thousands of Malabars, he was very sorrowful, thinking that it would be an obstacle to his entrance into the felicity of Nirwāna. This sentiment of the king was perceived by the rahatoonwahanse, who was at Pongoodiwayenah, by his divine wisdom, and he sent eight rahatoons to comfort the king. These rahatoons accordingly arrived at the king's palace, who having received them with all respect and honour, inquired from them the cause of

their arrival. In which he having been satisfied, communicated to them his uneasiness on account of the destruction of the Malabars. Upon this, the rahatoons replied to the king, that although he had killed so many thousand of Malabars, that would be no obstacle to his obtainment of the heavenly felicity, as there was only one man who was of a pious life amongst all those Malabars; and even the sin of killing that man cannot fall upon the king, because he, the King Dootoogameny, is a person who has done an immensity of charities, in consequence of which, that he will be transmigrated to the divine world Toosita, where he, having enjoyed the divine happiness for an immense time, would from thence be transmigrated into the human world, when there will be the Budhu-Maitri; and that the king, in that existence of life, will enter into holy orders, and obtain the everlasting happiness, so that there will be no opportunity to make him suffer for his sin. Upon this, the king consoled himself, and the rahatoon left him. This is the twenty-fifth chapter called Dustagāmeny-Wijaya, in the book Mahawanse.

The king having subdued all his enemies, proceeded to bestow rewards on his giants, amongst whom there was one whose name was Thereputtabeya, who did not accept of the re-

wards. The king upon this desired to know the giant's motive for non-acceptance. The giant said, because there are more enemies; and being inquired of who they were, he replied, "the enemies of the passions of men." Then the king perceiving the giant's intention, he allowed him to enter into the holy order; so he became a priest, and afterwards a rahatoon, and took his residence in the temple named Gathalaanjali-panwa, at Rukoonudanauwa, with a train of 500 rahatoons.

The King Dootoogameny caused to be built the temple named Mirisawettimiharaya, at which he afterwards, having assembled a great number of priests, offered to them: he also erected round the temple a large hall, wherein he gave seats to thousands of priests and priestesses, providing them with all sorts of food; he gave robes to them all, and did many other benevolences. This is the twenty-sixth chapter called Miriwatty-Weharamba, in the book Mahawanse.

The King Dootoogameny saw once, amongst the writings of his ancestors, a prediction delivered to his grandfather, the King Dawanipœtissa, by the priest Mihidumaha-tarunwahanse, which declared that the said King Dawanipœtissa should have a great son, who would erect a daggoba to the height of 120 cubits, by the denomination

of Ruwanwely-daggoba; and also a house of nine stories high, for the sanctification of the priests, by the denomination of Lowamahapaye. This rejoiced the king very much, as his person was foreseen by the priest Mihidumaha-tarun-wahanse. So the king proceeded on the next day to Mahamenna-uyana, where he, having seen the priests, then stated to them that he intended to erect a building resembling one in the divine world, for the sanctification of the priests; and begged, therefore, to send some rahatoons to the divine world, in order to provide him with a pattern of a divine palace. Upon this application they commissioned eight rahatoons, who proceeded to the divine world named Tootisa Dewa-Lōka, where they saw the palace of the goddess named Beerany, who by her good act, in her former existence, of having prepared victuals for the poor, was transmigrated there, and has a stature to the height of three leagues. She wore a golden crown of the height of one league, and was clothed with a divine cloth of the length of forty-eight leagues, &c. &c. The golden palace of this goddess is also of the height of forty-eight leagues, provided with 1000 apartments. So the rahatoons took a copy of this palace and delivered to the king, who, being exceedingly pleased, caused a building to be erected according to that copy. This building

was in each side to the length of 100 cubits, and to the height also of 100 cubits: it contained nine stories; in each story there are 100 rooms, &c. &c. &c. This is the twenty-seventh chapter called Sōhaprasawda-maha, in the book Mahawanse.

The King Dootoogameny afterwards having made a valuable offering at the holy tree called Bodinwahanse, he thought that his subjects, having suffered much by the war with the Malabar men, how therefore without any oppression to them, he could obtain a quantity of bricks sufficient to build the great tower of Maha-Daggoba. This sentiment of the king being perceived instantly by the goddess, who was fond of the king's white umbrella, she repeated the king's sentiment, which report going from one to the other, reached at last the divine world, where the god Sakkraia having been informed of it, he sent for the god Wismakarma-Dewaputtraya, and informing him of the king's sentiment, desired him to form a large heap of bricks at a distance of four leagues from Anurahdepura - Nuwara, which he did accordingly. On the next day, a sportsman who had been hunting, having perceived the heap of bricks, gave information to the king, who, being exceedingly pleased, re-

warded the man, and on the following morning ordered the procession of his march to the place where the bricks were found. At the same time the king was informed, that in the village Auowitty, about twelve leagues distance from Anurahdepura-Nuwara, there was a fall of rain at night, and in the morning there was found, within about four ammonams, a space full of golden trees, the highest one span, and the lowest four fingers long. After this there came other men, who informed the king, that in the village Tambewittigamina they had seen a copper mine. Soon after some other villagers came to the king and informed him, that near the canal called Samantawane-wawe, about twelve leagues distance from Anurahdepura-Nuwara, they had seen a place where an immensity of precious stones had been produced; presenting at the same time a quantity of the same to the king. While the king was listening to these men, others came and informed him that they had found a silver mine, which they secured for the king. It came to pass after this that some fishermen addressed the king with the report, that a great quantity of pearls were cast on shore near the village Pattoonoogama. It was also reported to the king, that in the bank of the river in the village Pallawapinamgama

there were four precious stones, each of one cubit and a half long. Thus the king* obtained all these riches as soon as he resolved to erect the great tower, therefore he determined to preserve them all for the use of the tower. This is the twenty-eighth chapter called Toopasadana-Lawba, in Mahawanse.

Now the king prepared to build the tower, and having fixed the day for that purpose, he gave notice of it to his subjects, requiring their attendance on that day; at the same time he ordered two of his ministers to embellish the place where the tower was to be built, and he directed them to provide the four gates of the city with all sorts of food, perfumes, and garments, for the use of those who came to attend the ceremony of the building of the tower; and thus the king, having regulated every thing splendidly, he put on his robes, and proceeded to the place with a great retinue. On this occasion there came a great number of priests from several

* Thus similarly, in the recapitulation made of the titles of Minderagee (late Emperor of Birmah), in the treaty with the East India Company, made by means of the embassy of Colonel Symes, all these substances are laid claim to as the property of the Birmah monarch; it being a proof of the approval of their rule by the gods, for these mines, &c. &c. to abound in their reign.

directions, that is to say, from Rajegahanoowara, in company of the chief priest Endagutta, 80,000 rahatoons, who came there through the sky; from Barenasnoowara, in company of the chief priest Darmasena, 12,000 rahatoons; from Sawatnoowara, in company of the priest Piyadassy, 60,000 rahatoons; from Wisalamahanoowara, in company of the priest Buddaraekita, 80,000 rahatoons; from Rosa Canoowara, 30,000 rahatoons, with the priest Dammaraekita; from the country called Udaniratta there came 40,000 rahatoons, in company of the priest Maha-dammaraekita; from Palelupnoowara arrived 104,000 rahatoons, at the head of whom was the priest Mittinna; from Casmiragandaraye there came 280,000 rahatoons, at the head of the chief priest Attima; from Pallawabonam-ratta, 460,000 rahatoons, at the head of the chief priest Mahadewa, &c. &c. &c.

Now the king began to make the foundation of the tower more extensive, to which the chief priest, named Siddarta, put a stop, saying, that if it should be so extensive, it would not be possible in future to keep it in good order. Upon this, the king begged the priest to mark the circumference of the tower, which he did; then the king placed there eight golden and eight silver vessels, with many other full vessels surrounding the same. He caused to be placed

there eight bricks made of gold, surrounding each with a quantity of bricks made of silver; and the solitary man,* called Suppratista-Camoona, laid a heap of perfumes on the solemn brick; when the chief priest, Soomana, solemnised the offering of flowers, and instantly it came to pass that a tremor of the earth, &c. &c. took place.

Then followed the salutation of the king to all the rahatoons who were there; after which the chief priest, Piyadassynam Mahatarun-Wahanse, delivered a sermon; and by hearing of this pious discourse many thousands of men obtained divine privileges of various descriptions. This is the twenty-ninth chapter called Tooparamba, in Mahawanse.

The King Dootoogameny, addressing the assembly of the priests, requested their presence until the day of the completion of the work of the tower, engaging himself to nourish them all, their number consisted of ninety-six *kala* rahatoons, and an immense number of inferior priests; and this request having been refused, the king

* An anchorite living in a cave, as is stated in the doctrine in the Asiatic Researches, published by Dr. Buchanan, Vol. VI.

solicited for ten years, which time also being diminished by degrees, they at last fixed upon ten days, during which time the king supplied them with the best food. At the same time the king sent for 500 bricklayers, and inquired from one of them how he would go on with the work of the tower; he replied, that he, with 100 men, would work in a day with the quantity of twenty ammonams of earth; another said that he, together with 100 men, would work in a day with ten ammonams of earth; and so on. Upon this the king said, that by such proceedings his tower would be merely a heap of earth, which would perish in a short time; but at last a younger bricklayer came forward, and said, that he was of opinion to work a day with one ammonam of earth, after having sifted and scoured the same. This pleased the king, and he asked the man in what form he thought it best to build the tower? Upon this the man, being inspired by the god Wismakarma-Dienwaputtraya, proposed to send for a golden pot full of liquid, which was done; then he took another quantity of liquid, which he threw against that in the pot, by which a bubble arose, which he said was to be the form of the tower.

The king having, as a reward, bestowed upon him a pair of golden slippers worth 1000 pieces

of gold, 12,000 pieces of gold, an elegant house, and a paddy field, when night approached, he began to consider how he should get the bricks brought for the building of the great daggoba without giving pain to the people; when the dewetas, knowing his thoughts, each night supplied him with as many bricks, by bringing them down to the four gates of the palace, as were sufficient for each day's work.

The King Dootoogameny being informed of it, he employed men, and set on the work by placing at each gate of the palace, for the use of all the workmen, 16,000 pieces of gold, wearing apparel, substance for food and drink, flowers, odoriferous water, and betel, accompanied with five sorts of spices, paspallewatte, with command that neither priests nor laity working at any part of the daggoba should leave it without enjoying all these, and receiving their wages for their workmanship at their own pleasure.

A certain individual of the priests being desirous to be a participator* with the king in the

* The true import of the passage turns on the expectancy of Nirwāna by the king, for the pious act of devoting this daggoba to the Budhu; to establish which claim it was necessary that the deed shall belong exclusively to himself, and have no participator in the most trifling part: for the particular character of the Budhist faith erects its standard of

execution of the work of his dagobba, he, with the privity of the workmen, gave the bricklayer a clod of clay like unto the clay with which the daggoba was building, without receiving king's wages for it; but the king, being aware thereof, made on him a like deceit, by giving him a yelleyulle of jasmine flowers, and some fragrant spices, that he might offer the same at Bodhi-mahowe, and he was unaware why he made this offering, until he was given to understand by the king that it was in recompense for his clod of clay; when the said priest very much regretted, on account of the good deed done by him with so much pains being rendered vain.

Another priest then followed the same example, by giving a brick like unto the bricks with which the daggoba was building, without receiving the value, which, when known to the king, he, in the said manner, recompensed him with a piece of fine linen worth 1000 pieces of gold, a shawl of the same value, a pair of slippers, a bottle of fragrant oil, an umbrella, and

merit upon deeds and performances to the Budhu; and this fact is in no one passage more strongly characterised than in the present instance, wherein it becomes indeed the very superstructure on which the whole of its scheme rests, that man can, by certain deeds and acts to Budhu (classed as meritorious), acquire Nirwāna, or eternal rest and peace.

other useful articles for a priest, and made him acquainted therewith as before, when he burst into tears, being afflicted with sorrow for his good deed being rendered in vain. Thus the people who performed similar work, even for payment with *pure mind,* in building the said daggoba, and obtained the Dewa-Lōka by that merit at their demise, were innumerable.

A goddess at that period, who was born in the heavenly kingdom Toutisabawemie, beholding her own unlimited glory, perceiving the same to have been acquired by the work she had performed with *pure mind* at the building of the daggoba Ruanwelly-saya, of the King Dootoogameny (whilst a woman), and being highly pleased therewith, she immediately took heavenly flowers, fragrance, and heavenly cloths, came down at night, and offered the same at the daggoba, and worshipped. When Maha-Leewe, a priest, beholding her glory, asked her, " What good deed hast thou performed to obtain this beauty, and the brightness of thy body to illuminate the whole island Lack-dive with it?" she answered, " Lord, I did not acquire this happy state of my own wealth, but of my labour rendered at this daggoba;" adding, that since the good works done with *pure mind* in the Budhu's religion were all rewarded with hea-

venly happiness, the wise and devout men ought always to offer to Ruanwelly-saya, without omitting the least opportunity.

When the King Dootoogameny had ended the building of the three prawasawe of the daggoba, a rahatoon, with a view of strengthening the building, caused it to be sunk, and levelled to the surface of the earth; so the same being rebuilt, the same was done nine times successively. The king being unaware of the purpose, and displeased with it, invited the priests, who assembled in number 80,000: the king having bowed himself to them, and standing off aside, asked them, " What would be the consequence that the cupola built by him, with three-roofed houses above it, had been sunk to the earth at nine successive times? would it be a destruction to itself or to his life?" The large body of the priests answered him, and said: " Lord, it was an act of a rahatoon, in order to make the cupola last strongly, for a great length of time, against the calamities which shall befall it by means of the unbelievers at a future period." The king being exceedingly pleased with this, he accepted the priests, saying, with great obeisance, " I have recommenced the work of the cupola, and the three-roofed house, and finished it with ten kelles of bricks." Now the society of the priests

desired two of the Samenera rahatoons, called Oottra Soomanas, "Go ye to the Puransula Ootoora-Ruroo-Dewinwe, and fetch us thither six stone pillars of vaporous* colour, four-square every way, and eighty cubits long;" which they accordingly did, one of which they laid down flat-ways in the heart of the cupola, four they placed on the four sides, and the other they secreted in the sandy floor to the east of the cupola by the wall.

The King Dootoogameny in the midst, within-side of the cupola, manufactured a delightful banian-tree, to stand upon the brilliant floor, having the bottom like unto coral, the stem and leaves with gold, and adorned with three sets of amaye, formed a ring with precious stones, the one like unto a flower, one like unto quadrupeds, and the other like unto the hamza, a kind of water-fowl. The banian-tree in its height was sixteen cubits, having five boughs spread out, of sixteen cubits long each, the leaves wrought with the emerald called Indre-nule-ming. Over this banian-tree, which had

* The beautiful marble of Chagaing appears to have been usually appropriated to the figures and daggobas of the Budhu, and to resemble the fluor marbles of Tabriz, whence they are here described as vaporous from their diaphanous character.

leaves consisting of emeralds, buds consisting of precious stones, and the stump consisting of coral, was spread up white cloth, ornamented with net-work strung with pearls, hanging about gold chains, decorated with gold and precious stones, and with posts to support the four corners, decorated with seven rows of pearls, worth one lacse, again having golden figures of different shapes, as the sun, moon, stars, and various kinds of flowers, and a quantity of atoraseye of valuable cloths, and a quantity of one thousand astoraseye of similar cloth, of five different colours. Below the banian-tree, round about, was spread a golden cloth, decorated with stones, and thrown upon it pearls the size of emboolo fruit, and thereupon placed, in regular form, gold pots, filled with odoriferous water, dipping in golden flowers. To the east of the tree he manufactured a golden seat, worth one kele, and thereon he placed the golden image of Budhu, in his natural stature, in the state of sitting, the twenty nails and the white of the eyes inlaid with the precious stone iatispatuke-manukeye; the palm of the hands, the sole of the feet, the lips, and the red part of the eyes, with the red coral; the hairy part of the head, the eyebrows, the black part of the eye, with the stone indreweele-monekye; and the single hair upon

the forehead with silver. He also made images of the following deities, as though they were in their acts of duty and homage:—Brahma Sahan-pati,* in the state of holding the silver umbrella; Sakkraia, blowing the chank Saye-toora; Panche-sike, playing on the fiddle Willowe-pandoo; the snake Maha-kele-nayeraye, accompanied by his female attendants, praising Budhu; and Wasewarty-mara, or the opposer of Budhu, ascending on the elephant Giremekela,

* While this mimic prototype of the heavenly regions exhibits Brahma Maha Sahan-pati, the supreme god of the Brahma-Lōka, with Sakkraia, the chief god of the Dewa-Lōka, and the Naga, or snake deities of the earth, in this assemblage figures also the rebellious Dewa god, Wasewarty-mara, with his Assuras. No point can more fully mark the primitive character and the unquestionable antiquity of Budhism, as in no other code of Pagan doctrine or ancient myth that we have handed down to us, are such attributes given to the evil spirit; they are found in similar potency only in Job, and select portions of the Scriptures. The Assuras of Brahminism, the Arimanes of Zoroaster, the Titans of Greece and Rome, are unmixedly evil, and uniform enemies of the Supreme; but here, and in many other passages, the great enemy of the Budhu is presented to our view as attending his assembly, and offering his homage. On this point the reader will find much curious and interesting matter by consulting Dr. Russell's "Continuation of the Labours of Prideaux and Shuckford;" also in the 1st Chapter of Job, and the 1st and 6th of the Prophet Zechariah.

in company with ten bimberas of his army, in the state of humiliation to which he is fallen, after great but ineffectual attempts to destroy the Budhu.

The other three sides were finished in the same manner as it was done to the east; the seats, with the like image of Budhu, each cost a kele.

To the front gate of the Banian-tree he made a silver seat worth a kele, ornamented with various kinds of precious stones; and again, with the same substance, the images representing how the Lord Budhu, during seven days from his promotion to Budhuship, without shutting his eyes, had performed the office of Body-poojaat five different times; his walk; his sitting and preaching at the house Ruangay, or golden house; his sitting upon the tail of the snake Mackelinda; his sitting below the tree Ajepalle-Niggrodeh; his sitting below the tree Kere-pal-los-gaha; his receiving honey and rice from two merchants Passookgalas; and in the mean time his receiving of the four cups from the four deities Satorewaran Rajas, and the transformation of them into one* by his divine power; his

* This forms the patrya, or sacred cup, which contains oftentimes four within each other, and which each priest makes an indispensable part of his equipment.

preaching at the entreaty of Maha Brahma; the ordaining priests of fifty-five men, chiefly the noble man Jassa; ordaining priests of thirty-two princes of the royal tribe Baddra; ordaining priests of 1000 hermits, chiefly the three Baje-telles; of his reposing in the garden Lattiwo, and the visitation of the King Bimisara; his walk to the city Rajegaha; his acceptance of the temple Welowena Rama, and the two high-priests De-age-sauwan, or the associates of his right and left hands, accompanied by eighty Maha-sauwan, or superior priests, and 500 priests his attendants; and again, his journey, at the request of the priest Calodasi-maha, to the city Kimboolwatpoore, accompanied by 20,000 rahatoons; his sayings to the princes of the tribe of Sakkia, who, through pride, refused to bow down to him, but on beholding his miraculous walk, they worshipped him, with his own father the King Suddadana; the falling of Pockuro-wahy or snow; the conversion of the Prince Rahula to the priesthood; the conversion of the Prince Nande to the priesthood; the reception of the temple Petewana-rama; the miracle Jamukappratcharye, done below the mango-tree called Gandembe; his ascension to the heavenly kingdom Toutisa in three steps, from Ruwansakimene, and ascending to the throne

Pandoopull; preaching the lecture Wijam-desenaw during three months' continuance; Moozelan-maha, the high priest, at the entreaties of men, entering the rock Maha-meru, and passing throughout, returning from near the Budhu feet, and worshipping him; Budhu's miracle, called Deworahe; his going to the gate of Sacaspoore, and the questioning of the parable by the priest Seriyood-maha; and again, Budhu's successive deliverings of the doctrines Mahasamayame Soottreye, Rahoolwade, Mangellesoottreh, Tirookudde, Caderaieye Soottreh, Jamboke-adjuwoke Sootreh, Chackrewarty Soottreh, Gowmdeh Soottreh; Budhu's respective subduing of Dampalle, of Angoolymalle, of the devil Alleweke, of the Bramin Bakebraghma, of Sacheke, of the devil Peresada, and Appralalle; and again, the Budhu's resignation of his life to Mareya, or the death; his receiving of the soft meat of pork; his reception of a purple cloth; his drinking of the clear water; and his death in Nirwāna, or eternal extinction; of the priest Amde Maha going to the city Cosmara, and informing of the Budhu's death; the lamentation of the king on being informed thereof; the carrying the corpse to the golden bier; the offering of gifts by men and deities, the Brahmas and Dewa; the carrying of the bier to

the heap of sandal-wood, in height 120 cubits; worshipping at his feet by Mahasop, and the universal classes of the other priests; the consumption of the corpse by fire, the clearing of the matters on the ground, and the distribution by the Bramin Drona of the Budhu's dawtoo, the produce of his remains.

Lastly, the account given in the Pansya-panas Jatika, of Budhu's form regenerating at 550 times of his life; and of his being born in King Wessantara, then dying and being born again in the heavenly kingdom Toosite-bawene;* his being invited for Budhuship by the deities of 1000 worlds; his conception in the womb of his mother, the Queen Mahamayahe; his father, the King Sooddodane; his nativity in the garden Lamberne; he and his mother's washing in two streams of water sent down from heaven; his immediate walk seven steps to the north, his feet bearing upon the Iata, or the crest of the hermit Cale-

* Nothing can be more confused than the detail of the particulars given of the fitting up and dedicatory presents made to the celebrated Budhu temple of Ruanwelly. In the former paragraphs, various acts are enumerated which are always connected with the latter portions of Guadma's existence on earth; after which, the Pansya Jatika, or incarnations of the Budhu, are entered upon, which open with the beginning of his career.

dusa's head; the shadow of dambe-tree unremoved during the delay of the attendance of the nurses; his resting upon a seat suspended in the heaven, being full of religious virtue; the Princess Jasadereh becoming the Budhu's wife, whilst he was the Prince Rahula; four munis producing all wishes by Sateremaha Nedham; and the three different palaces suitable for three seasons, or Irtoes;* of the Budhu, in his thirty-first year of age, sustaining three successive interruptions in his walk to the pleasure-garden, by the appearance of three dewetas, transfigured into the shapes of a sick, a disfigured, and a dead man; and the success of his walk to the pleasure-garden on the fourth time, having seen the shape of a priest, which was agreeable to him, and his spending the day-time in pleasure, and the place adorned by the deweta Vismakarme, in the evening; and his mounting on the back of the horse Kantika, seeing the ridiculous state of the dancing-girls; the place represented where he performed his great journey to assume the Budhuship; the

* The time from 16th November to 15th March is Haimante Irtoe; from 15th March to 15th July, is Gimbana Irtoe; from 16th July to 15th November, is Wassana Irtoe. These three larger divisions are again subdivided into six minor Irtoes. See a "Plan of the Chekkraia Doctrines of Budhism," p. 94.

manner in which he was offered unto, and worshipped by, the dewetas of 10,000 Sackwellas; the place where he left the horse Kantika; of his assuming the priesthood at the borders of the river Anoma; his going to beg alms at the city Rajegaha; of his sitting and eating under the shadow of the rock Pandewa; the arrival of the King Bimsera at that place, and the offer made by him of his kingdom; his reception of the milked rice, granted by Sujatah, the daughter of a citizen, at the foot of the tree Ajepawlenuge; his eating of the same at the borders of the river Neranjura; his sending the basin in which he took the victuals onwards against the current of that river; his spending the day-time in the desert of sall-trees; his reception of eight handsful of the grass Cusatana, granted by the Brahman Soottiye; his ascending and sitting on the fourteen cubit throne, which sprung up at that moment from the earth, facing towards the east and leaning to the banian-tree: all these he caused to be executed of massy gold.* He

* In these golden offerings made by the king to the Daggoba of Ruanwelly, we trace every act of Guadma's self-denial. His refusal of the kingdom of Bimsera displayed his contempt of worldly honours; his acceptance of the milk and rice and the Cusatana grass, the devotion of himself to solitude and an ascetic life; his sending the basin

likewise made, of the same substance, the images of the priests Mihindu-maha and Meentalla, and the King Dewene-Patisse, meeting together in the garden Maha-meuna; the offering of the sixty-four apartments,* being hewn out in the rock Meentala; the watching of the four deweta princes Saterewaran, with drawn swords; the thirty-two dewetas; the thirty-two goddesses holding lighted torches; the twenty-eight princes of the demons Yak-senewy; the dewetas with closed hands upon their heads; the dewetas holding golden flowers; dewetas holding golden pots; dewetas in the act of dancing; dewetas in the act of beating tom-toms; dewetas in the act of playing of flutes; dewetas holding the musical instruments tantry and ahwanty; dewetas holding looking-glasses of ten cubits in

against the current, was the exhibition of his miraculous powers, and claim of the Budhuship as made to the dragon king of the Himmaleh. See "Asiat. Res." vol. vi. p. 205. The cube seat is the magic yu seat of the Budhu, the prototype of the flying chest, enchanted carpets, tapestries, sofas, &c. of the delightful tales of the East.

* This rock excavation leads us to the palace made by Wismakarma in the rock, and may serve as a clue to the prodigious excavations of Ellora and other Indian caves: that they served subsequently the complex myths of Brahminism would not at all detract from the probability of their originating in these simpler forms.

length, of the value of a lacse; of 100,000 dewetas bearing flower-branches of the same value; dewetas bearing the moons; dewetas bearing the suns; dewetas bearing golden tank-flowers; dewetas bearing silver tank-flowers; dewetas bearing the standards and umbrellas; dewetas bearing the golden ornaments agae; dewetas waving linen over their heads; dewetas in the act of preaching; dewetas bearing arms; dewetas bearing lighted lamps, of five cubits high, on their heads, full of fragrant oil.* All these things the King Dootoogameny caused to be made of massy gold.

The king again made withinside of the daggoba, in its four corners, four ornaments called agae, of the same substance, dawane, each of which was mounted with a precious stone, of the size of a melon; next to which, he caused to be heaped up in the said four corners a great quantity of gold, silver, pearl, precious stones, corals, and diamonds. He again made in the four walls of the sky-blue stones the likeness of the lightnings, and again adorned, from place to

* All these representations are merely recapitulations of the record in the legends of the Budhu, wherein the whole creation are offering, by each of its multiplied forms, its homage to his supremacy; beginning with the god Brahma Maha Sahan-pati, down to the lowest of created matter.

place, with golden creeping plants, and fans called Walwidoona: he made also the images of Nagemanikaws, or the six female snakes, holding the blue tank-flowers; the Nagemanikawas holding the flowers cadoopul: all which the King Dootoogameny made with massy gold, in height five cubits; together with every other useful thing with the same metal: and thus the said innumerable works withinside of the daggoba were completed by the superintendency of the sagacious great priest Indegoepte, who attained the knowledge of Bhedesat-abigiya.

Now the work of this Ruanwelly daggoba may be considered to have been done by the King Dootoogameny by the three following Erdhies, or influences, viz.: the erdhy of the king, the erdhy of the great priest rahatoon, and the erdhy of the god Sakkraia; of which Dewe-erdhy, or the heavenly influence, is, that Wismakarma, by the sanction of the god Sakkraia, was inspired to do the carpenter's work; the rahat erdhy, or the influence of rahatoon, caused that the great priest Indegoepte superintended the work with an indefatigable labour and zeal; and the Raji erdhy, or the kingly influence, is, that the king, out of true regard and love to the triwideratua, had per-

formed the said work with the greatest attention.

The above is the thirtieth chapter of the Mahawanse, wherein is contained a pleasant account of Daggoba.

Thus the King Dootoogameny having ended the workmanship of the daggoba, he proceeded to the temple on the fourteenth day of the increase of the moon, and sent invitations that the priests might assemble, on which 30,000 of them were assembled.

The King Dootoogameny having worshipped them, and said, "I have completed the workmanship of daggoba, and that the Dawtoo may be lodged to-morrow at the proper moment of Oottrasala-nekete,* being the full-moon day of the month Esfala,† and that therefore your

* Ottrasala is the twenty-first of the Neketes, or mansions of the moon, all of which are under the influence of the stars or zodiacal signs. Thus Ottrasala occupies one mansion under the influence of Sagittarius, figured as a bow Dhanu, and an archer; and the remaining three houses under that of Makare, the sea-monster of the Babylonians, the Copaetl of the Mexican zodiac, and the Capricorn of the Greek and Roman zodiacs. The hieroglyphic of the sign is a male figure with a bull's head, accompanied by the same animal.

† It will be seen by the "Doctrines of Budhism," that the month Esfala is the fourth lunar month.

(bura) lordship* ought to know where to find the same:" thus delivering the said office over to the priests, the king proceeded to the city.

The priests then searching among them a proper person to procure Dawtoo, found Sonuttera-sama, who had attained to the quality of rahat, to be a fit one, and appointed him to procure Dawtoo, who, having accepted the office, asked them, "Where am I to find Dawtoo?" The general meeting of the priests answered him, saying, Sonuttera, our Lord Budhu, at his death-bed, expecting Nirwāna, or the eternal extinction of his life, having sent for the King of Dewetas, Sakkraia, foretold that one of the eight dronas of his Dawtoo should be conveyed to the city Couliye, and there be worshipped by the princess of that city; and from thence the same will be conveyed to Nage-Loka, or the world of snakes, and be worshipped by them, and that the same will afterwards be brought over to Lakdiva, and be lodged in the Ruanwelly-daggoba; and accordingly, after the expiration of Budhu, his Dawtoo was divided into eight shares among the eight kings, by one Drona Brahmin, which they carried to their re-

* Bura, or lord, is one of the titles invariably given to the Budhu priests or Rhahans.

spective cities, and erected daggobas, by lodging the same in them with honour, to the utmost of their power and worship; after which, the daggoba, which had been built by the princess of the city Couliye, at the village Rama-grama, being broken by an inundation, and the box in which the Dawtoo was contained being washed away into the sea, there it was laying upon the brilliant sand, brightening with its own rays of six different colours; at which time Maha-kele-nage-raja, or the prince of the snakes' world, Manjereeke-nagebawan, came there with a body of ten lacses of snake followers, and carried away the same with great honours; and offering ninety-six kela of dhane, built a golden daggoba, and lodged and worshipped it.

The high priest Mahasop-maha Terrunnanse, on causing the Dawtoo to be lodged in a daggoba, by the King Ajasat, supplied him with the other seven shares of Dawtoo, excepting the portion thus lodged at Rama-grama. The King Ajasat not seeing the Dawtoo lodged at Rama-grama, asked the priest what had become of it, who answered the king, that no inconveniency should attend on the Dawtoo lodged at Rama-grama by the Teertakas, or anti-Budhists; but the same would be lodged in future in Ruwan-welly-daggoba, at Lakdiva.

The King Darmāsoca, during his reign, having digged up the Dawtoo lodged by the King Ajasat, and finding only seven dronas of Dawtoo, and that the eighth was wanting, he asked the priests what had become of the same. Then the rahatoon answered him, that that Dawtoo was now remaining at Nagebawana, and at a future period the same would be removed to Lakdiva, and be lodged at Ruwanwelly-daggoba, which would be erected by the King Dootoogameny; and therefore it was needless then to remove the same from that place. "Now, therefore, Sonuttera, thou mayest proceed to Nagebawana, and report all these things to Mahakele-nage-rajah, and bring the said Dawtoo betimes to be lodged in the daggoba to-morrow."

Sonuttera, when he heard the same, accepted the office with a cheerful mind, and returned to his lodging Poode-piruwene.

The King Dootoogameny proclaimed throughout the city, by beat of tom-tom, that the lodging of Dawtoo in the daggoba was going to take place on the following day, and that all the citizens should attend there, and dress themselves with their best garments, bringing with them odoriferous flowers, &c.

The King of Dewetas, Sakkraia, then having

sent for the deweta Wisma-karma, and told him that Dawtoo was going to be lodged to-morrow in the great daggoba; that, therefore, he should proceed to Lakdiva and adorn the whole island in a proper manner.

Wisma-karma having, on the next day, accomplished it by transforming all the hills, rocks, and hollow places, and levelling the whole island of 100 yoduns, like an edge of a drum, and having spread white sand, like a silver plate, over it, he then adorned it with flowers and with full pots of flowers, all round the island.

The whole island Lanka was furnished like the assembly-house of heaven, called Sood-harma, surrounding it with a screen and with a canopy spreading over it, made of white linen, adorning it with tank-flowers, and the heavenly tank-flowers which hang by themselves in the air, called Olambicka; the great sea became as calm as a vessel of buffalo milk boiled with sugar, and it was made with fresh water, and was furnished itself with five sorts of tank-flowers. The whole Sackwala* was adorned by the power of the relics of our Budhu, after the manner it was adorned on the occasions of the births and assuming days of Budhuship

* The whole world.

of Budhus. The citizens being warned by the King Dootoogameny, moved away the filth of the royal streets, and spread white sand resembling the powder of pearls; strewed the five sorts of flowers called pas-mall, and adorned the streets with tapestries, decorated with various shapes of figures, pots, &c.

Pansillas were placed, and arches made of linen, and of plantation trees, and of flowers, and of agaes,* and of lamps. The four gates of the palace were furnished with victuals, for the nourishment of poor people, consisting of eighteen sorts of cakes, different kinds of drink, fragrant water, wearing apparel, betel, accompanied with five kinds of spice pas-palle-watte.

The king, having richly and elegantly dressed himself, mounted an excellent chariot, with four horses of tank-flower colour, with the elephant Cadoll,† beautifully decked and placed at the head: the king stood forth under the white umbrella, with the golden box bearing upon his head, attended by 16,000 queens and many other women, likewise dressed with various sorts of jewels and apparel, equal in beauty to the

* A kind of decoration.

† The oracular white elephant, similar to the Apis and Mnevis of Egypt.

goddesses of Sakkraia, being followed by 18,000 men, and as many women, who bore flower-boxes, lighted torches, and five different-coloured tapestries.*

Thus the king began to proceed to the place where the relics were to be deposited, with such royal pomp and state as the god Sakkraia proceeds to the heavenly paradise Nandena.

The departure of the king to that ceremony was with acclamations, and dancings and singings in his presence, and with great noise of playing on the violins and fiddles, namely, brahma viena, drawya viena, and branga viena, and the beating of the drums konchy-tallam, sura-tallam, samittalla-hasta-tallam, dadoonu-berreh, parma-berreh, gatte-berreh, loho-berreh, talapara, weirandana, tammitta, nissana, samodra-ghosa wyidwany, ottotantry, pattaswewilly, and the howlings of the elephants, and the neighings of the horses, and the screaking noise of the wheels of the carriages, which resounded throughout the universe as the roaring of the

* These designated the heavens, according to the usual mode of depicting the mundane rings of the Sackwalle, or universe, in the appropriate colours of the white, the ruddy or coral, the black, and the blue or ether, typical of the Brachma-Lōka heavens.

sea near the great rock Jugandare,* and as the rending of the earth under.

The young priest Sonuttera, of sixteen years of age, being a rahatoon,† who lived at Purdo-pirewana, hearing of the king's departure for the purpose of repositing the relics, by the sounds of drums, &c., attained himself to the religious state of Chaturtha-dhayno, consisting of Abhignja-paw-deka, and proceeded to the snakes' world Manjereka, passing out through the earth as a water-fowl that dives in a river, and appeared before the king snake Maha-kella, who then asked him, "Lord, from whence comest thou to this our snakes' world?" The priest said to him, "O great king, I am come from the island Lanka." Then being asked by Maha-kella the cause of his coming there, he said, "The great King of Lanka, Dootoogameny, having erected

* The rock Jugandare is the region where stands the Maha-mera stone, on which the earth rests, and beneath which the cavity and fissure opens to the great central cavity of the abyss below, the Assura dominions. Above this fissure is the region of enchantment, and the abode of the inferior gods of the air, the servants of the Dewa-Lōka gods, and their agents in the management of the terrestrial system.

† Priests possessing divine power (meipo), or power of miracles, walking in the air, &c.

a daggoba, called Ruwan-welly, delivered the office of repositing the relics of Budhu in it to the priests, who, being in number 30,000, informed me, Sonuttera, that about a drowna of relics appointed for the use of Ruwan-welly-daggoba are now remaining in the possession of Maha-kella; he thus sent me to thee, saying, 'Thou mayest go to him, inform him what thou hast heard of us, and bring from him the relics for this purpose;' and I am, therefore, come to thee."

Maha-kella hearing this, thought it better to detain the relics for his own offerings, that he might by them merit redemption from his worldly life, and might in future obtain the happiness of Nirwāna; but, considering that Sonuttera possessed great power, and was mighty enough to thrust him out, and take away the relics if he saw they were in the daggoba, he thought it advisable to remove the same; and seeing the snake Wasooladhanta, who was his nephew, standing afar off among a multitude of snakes, he made a sign to him with his hand for this purpose, upon which he immediately entered the daggoba, took and swallowed up the box containing the relics, and having come to the foot of the rock Maha-merah, got himself transfigured into the enormous size of 1200 gows in length and 400 in circumference,

with many thousands of spreading heads; and the said great powerful snake laid himself down upon the brilliant sand, on one side of Mahamerah, brightening with the venomous fume, and being accompanied by many thousands of his fellow-snakes with like power.

On this occasion a great number of dewetas and snakes assembled there to see the combat between Sonuttera and Maha-kella, and to know whose should be the victory.

Maha-kella being well aware that his nephew would conceal the relics, said to Sonuttera, "Lord, I have no relics in my possession, and thou mayest go and tell the priests what thou hast heard of me."

Sonuttera, informing Maha-kella how the relics from ancient time had, from place to place, come into his possession, said, "The relics of a certainty are in thy possession, and give them to me without delay."

Maha-kella knowing Sonuttera to be of great power, and mighty, thought it proper to send him back without the relics, by some stratagem, and therefore conducted him to the daggoba, and shewing him the same, and the house dagay, both being made of satrowan,* and walking with him here and there, stood upon

* Seven kind of gums.

the threshold, and asked him, " Lord, what would be the value of this daggoba and the dagay?" He said, " I cannot value this; nor could all the gums of the island Lanka, of 100 yoduns, though brought to this place, compete with even this threshold under our feet?" Maha-kella said, " Lord, if so, it is improper to remove the relics from a place superior in every respect to a place inferior." Sonuttera said, " O sovereign, our Lord Sammyatt-Samy-Budhu did not esteem the wealth more than the doctrine Saddharma; and, therefore, although you may be able to make a house with satrowan as large as the whole Sackwalla, fill it up with the same substance, and offer it to the relics, yet you are not capable of promoting the knowledge of the doctrine Dharma. Our great king, Dootoogameny, is ready even to-day to deposit the relics, and thou must not delay to give me the same."

Maha-kella, however, not submitting to the words of Sonuttera, as he thought that his nephew had concealed the relics, said, " Lord, thou demandest them from me, not knowing whether or not the relics are in my daggoba, saying, ' Give me the relics.' I refuse not to give the same; wherefore talkest thou in vain? if thou findest them thou hast liberty to take them

away." Sonuttera having caused Maha-kella to declare the very words three times repeatedly, immediately, as he stood in his presence, he created an invisible hand, which, extending to the mouth of his nephew snake, who was still lying down at the foot of Maha-merah amongst his fellow-snakes, he took out of him the box of relics. Then Sonuttera said, "O, King of Snakes! I have accomplished the purpose for which I have come, and thou mayest remain." So he returned to Purdopirewana, passing out through the earth so speedily, that a flame of fire set under a spider's web could not have consumed it so quickly.

When Sonuttera had gone away, Maha-kella being exceedingly pleased, inwardly saying, I have sent him away deceived, said to his attendants, "Go to my nephew, and bring the relics with such ceremony as is due for repositing them as usual;" and they went and repeated the same to him: but when his nephew Wasooladhanta found that the relics which had been in his belly were missing, he came lamenting for the loss, and fell down at his uncle's feet and informed him, saying, "the relics have been taken away invisibly out of my belly."

Maha-kella, who heard the same, began to bewail, saying, "I was not aware of this matter,

but methought I had cheated him;" and all the other snakes likewise bewailed with him.

Now all the dewetas and the snakes who were assembled to see the combat between Sonuttera and Maha-kella, being exceedingly rejoiced with the victory of Sonuttera, followed him to the temple, offering to the relics on their way. The multitude of snakes which were in the world of snakes having come together, let loose their hair on their back, laid their hands upon their breasts, and came shedding torrents of tears from their eyes, resembling the blue mahanel-flowers, to Sonuttera of Purdopirewana, and in the midst of all the priests greatly bewailed, saying to him, "We are deeply afflicted by thy carrying away the relics without compassion on us;" and adding many lamentable expressions.

They afterwards said to Sonuttera, "Lord, hadst thou brought away the relics which we obtained, but by our own merits, instead of by force, we might without prejudice to any person have worshipped them throughout all time; and why opposedst thou both our heaven and the eternal felicity?" bewailing bitterly, and exciting pity in the priests. So the assembly of priests, out of compassion to them, gave them a few of the relics of Budhu, who, on receiving the same,

conveyed them with great pleasure to their world, and lodged them in their daggoba with great ceremony and offerings.

The god Sakkraia having called Wismakarma,* desired him to make a hall of satrowan, at the spot from whence Sonuttera had sprung up with the relics, passing through the earth, which he accordingly complied with; when Sakkraia, followed by all the dewetas of the two heavenly kingdoms, taking a golden seat and a golden box, came to that hall, placed the seat in it, and kept thereon the golden box; and when he had received the box of relics from Sonuttera, lodged the same in it. Maha-Brahma in the meantime held up over the box of relics a white umbrella, twelve gows in circumference and forty-eight gows in height. The dewetas Santo-sita fanned; Soujama held a fan of precious stones; Sakkraia blew the chank jayetoora, of 120 cubits long; the four deweta princes, Satura-waran, accompanied by two lacses, and 80,000 devils, and twenty-eight princes of devils, watched over the relics with

* Wismakarma, a great favourite of the god Sakkraia, and an inhabitant of the Jugandere, who forms the rock-temples and palaces of the Budhu. See plate 25 of "Doctrines of Budhism," where he is depicted with a garuda or fatidical bird, to mark his place of abode.

drawn swords, that no enemy should intrude; the thirty-two great dewetas, of great power, with golden boxes, offered the heavenly flowers para-suttae and madara; the thirty-two goddesses bore lamps, dandowalla; the deweta Panche-Sieka played on the fiddle waylowa-pandao, of three gows long, prepared with seven strings, sounding through the whole world with 4091 tunes, pleasant to the ear, and thus worshipping to the relics; the Prince of Ghandarwas Timberoo having created a dancing-hall, stood worshipping and making the offerings of divers sounds of tom-toms; the 50,000 parties of goddesses, each party consisting of 68,000 persons, to beat tom-tom and sing, began to dance before the relics, with offerings to Budhu; three lacses and 20,000 princes, and as many princesses of dewetas, stood around bearing lamps Dandowatte; Maha-kella, with his eight kela of thousands of female attendants, worshipped the relics, making great exclamations of joy; immense and innumerable dewetas attended the relics, blowing the trumpets kahalla.

The great priest Endagupta, being a rahatoon, with a view to prevent Wasa-warthy,* if he

* Antibudhu, the rebellious Assura.

should try to overturn the offerings, created a metal umbrella of the size of Sackwalla-yalla,* which extended thirty-six lacses, and ten thousand three hundred and fifty yoduns in circumference, and forty-eight gows in diameter. The priest Panche-Kayeka, accompanied by sixty kelas of rahatoons, sat at five different places, and made use of the prayers called pirit. Now the great King Dootoogameny, having arrived at that place, took the relics from the box in which they were contained, and put them into the box which he bore upon his head, and kept it upon the same seat of satrowan; and when he had offered fragrant powder and flowers, worshipped it with a kneeling posture called pasanga, regarding the relics with joy-sparkling eyes, he beholding the miraculous things, and seeing that the white umbrella held over the relics was visible, and the Maha-brahma who held it invisible; the lamps and the fans, &c. visible, and the dewetas holding them invisible to men; the sounds of the tom-tom, and the songs sounding, while the dewetas performing

* Seven walls of rock, with seven seas, encompass the world, according to the Budhist doctrine; and this umbrella would cover the whole system, with the seven seas and rocks, as a cope or dome, and effectually protect it during the ceremony from the rebel Assura.

them were invisible, said to the great rahatoon, Endagupta, " Lord, hast our King Budhu had the use of the umbrellas of both God and men ?" Endagupta said, " O great king! our Budhu hadst not only this umbrella, but he also upheld the eminent umbrella of the four different pieties; he was crowned with wisdom, and reigned with the doctrine Saddharma, having assumed the kingship of Budhu over 10,000 Sackwallas." The king, who heard the same, offered to the relics the island Lanka, declaring three times to the relics of Budhu, who possessed the three white umbrellas *chattra*, " I offer this island, Lanka, of 100 gows, it being my property."

Then the king, whilst yet the offerings were making to the relics of Budhu, of heavenly fragrant perfumes and flowers, both by dewetas and men, and whilst sounds of heavenly music and the songs lasted, came out of the hall of satrowan, bearing the box of relics upon his head, surrounded by ninety-six kelas of rahatoons, and approached to Ruanwelly-daggoba, round which he walked three times, and entering it with the said rahatoons from the eastern direction, all stood regularly arranged, and he thought within himself to place the box of relics which was upon his head upon the silver seat, of the value of one kela; when the box of

relics immediately ascended up from the king's head to the heaven, seven degrees, and then, leaving the box, the relics became transformed into the natural shape of Budhu, of eighteen cubits stature, brightening with six different coloured thick rays, namely, blue, brown, red, crimson, white, and a mixture of all colours, arising from the thirty-two tokens belonging to the great personage of Budhu; and his eighty and ninety qualities called Byangena and Bhyamappracha, forming themselves around him in the shape of a circle* of steeples, and creating a golden walking-hall, Ruan-sackmana, which extended from the eastern to the western end of the 10,000 Sackwallas upon their brims, to be supported by all the rocks Mahamerahs of the said Sackwallas as its pillars; and having entered himself into it, he wrought the same miracles called Yamakappra-ticharya, which he did under the mango-tree Gandamba, to subdue the pride of infidels, in the presence of the king and all the multitudes. From the persons of both sexes

* These celestial rays are imitative halos, and shew how very early arose the practice of representing divine personages with the nimbis or glory. Similar halos accompany even the inferior deities, no doubt significant of their rank and locality in the Budhist system, as may be seen in the plates of the "Doctrine of Budhism."

who beheld the great miracles shewed forth by this representation of Budhu, a number of about twelve kelas attained the most sacred state of Siw-pilli Simbiapat-Rahat, and others attained the sacred states of Sowan, Sedegamy, and Anagamy, being three great advantages of three different degrees.

Now the representation of Budhu, after having displayed many miraculous appearances, such as beams of fire, beams of water, &c., at length vanished, became reduced again to relics, and returning themselves to the golden box, descended from the heaven, and were replaced upon the king's head; when the king, being transported with joy at his success, as if a purse made of the skin of tolobo plant was filled with wind, or as if a person was proclaimed a king on a sudden, said within himself, "I have obtained the fruit of human life: my charitable deeds of the past lives were not rendered in vain;" and proceeded with the box of relics, followed by the great priest Endagupta, and a great multitude of other priests, and the 16,000 queens, to the ornamented silver seat, worth one kela, and placed it in another box made of rowan, lying upon the same. Then the king, washing his hands with strained fragrant water, and rubbing them with a scented substance

called sudeganda, opened the box and taking the relics into his hands, he then wished and hoped within himself as follows, viz. " If these relics are destined to last 5000 years unmolested by any body, and to be serviceable to all men, be it apparent by the relics becoming now changed into the representations of Budhu, and laying down upon this seat, after the same manner that Budhu, on the occasion of his death, did lay down between two sall-trees, placing his head towards the northern sall-tree, his feet towards the southern sall-tree, his back towards the east, and his face towards the west;" and so saying, he placed the same upon the seat.

The relics, according to the king's wish, immediately assumed the representation of Budhu, and laid down upon the seat, brightening the whole world, and pleasing all who then saw the same: and thus the lodging of the relics in the daggoba took place on the full-moon day, being the first day of the month of Essala, at the fortunate time Ottrasalla Neketta.

On this occasion the earth quaked with such a tremendous noise as if a great number of metal* basins had been beaten with an iron

* The signs of the earthquake here described are in perfect unison with the details of Sir W. Hamilton and other

pestle; the rock Mahamera bowed down as though with obeisance; the seven rocks Saptakoola quaked and crushed each other; the seven great tanks called Satmaha were furnished with five sorts of tank-flowers; Pas-pium, the sea, was made as sweet as a vessel of buffalo milk mixed with sugar; the dewetas and brahmas of the heavens gave an acclamation of honour; the sky produced lightnings, and untimely rain called Pocuro-wesy; and the whole 10,000 Sackwallas at once became agitated.

The King Dootoogameny, who was rejoiced at seeing these miracles, made an offer of his white umbrella with a golden handle, and again offering the whole island Lanka during seven days, he afterwards took off his own jewels, of great worth, and offered the same to the relics, and the same example was followed by his 16,000 queens, the ministers of state, ten great yodhas or strong men, such as Nandi-mittra, &c., numerous men and women, dewetas and brachmans, naga or snakes, and superna, or a kind of monstrous winged animals, devils, and raxes, or

witnesses of the volcanic exhibitions of Vesuvius, wherein one of the most common occurrences is a noise underground as of hundreds of chariots driving over a brazen pavement, or of the crashing of rocks together.

man-eaters, and Sidhawidhyadara, or magicians.*

It is, therefore, the duty of every one to offer to these relics with lighted lamps, flowers, &c., knowing that whosoever offereth with pure heart, even to one of the relics of Budhu, of the size of a mustard-seed, the merit thereof is as great as if he offereth the same to the living Budhu, who had offered to him the whole three worlds.

Now the King Dootoogameny having presented the ninety-six kelas of rahatoons with clothing and medicaments, such as sugar and ghee, and then standing with a humble posture, closing his hands over his head, invited the rahatoons, saying, " Lords, pray these relics with the prayers pirit during the whole three watches of the night continually :" and the said rahatoons also prayed the night of that day according to the request of the king.

The following day the king proclaimed throughout the city by tom-tom, commanding that all the citizens should continue in worshipping and offering to the relics, with odorous flowers, fragrant powder, and lighted lamps with fragrant

* The inhabitants already described as the Kombandeo, or inferior deities of the Jugandere.

oil. The great priest Endagupta (being a rahatoon) aided the king's wish by the solemn wish adishtana, that all men and women of the whole island Lanka might be purified, and be enabled to attend and hear the doctrine of Budhu's offering, and to worship the relics, and return to their respective houses after having heard the doctrine, in one and the same day, without being wearied from their coming and going away.

The king afterwards having entertained ninety-six kela of rahatoons, for seven days, with great alms, on the eighth day he informed the general assembly of priests, saying, "Lords, I have accomplished all the necessary things to daggoba, so that ye may now close up the gate of the same."* The great assembly of priests who heard thereof, directed the two young rahatoons, Ottrasamenera, saying, "Ye may close the gate of the daggoba with the sky-blue rock which ye formerly brought hither;" and they accordingly brought the rock which was kept concealed in the sandy floor, and closed the gate with it; when the ninety-six kelas of rahatoons unanimously made the

* It will be seen, from a parallel passage in the Rajaratnacari, that this temple was made impervious from without, and that the priests had a concealed subterraneous entrance thereto, similar to the temple of Bel at Babylon, for their private ingress and egress.

solemn wish adishtana, that the fragrant water soaked in this daggoba should remain undried, the flowers offered unwithered, the lamps lighted with fragrant oil in the golden arches unextinguished, the gold offered unwasted, the stores of offerings made in this daggoba unshaken, even by Mara or Antibudhu himself; the sky-blue rock be so completely joined without even the least opening, insomuch that a single hair might not be admitted between the same and the daggoba, and that the said rock might not be seen by foreign enemies for 5000 years. Many who had the relics in their possession, being warned by the king to lodge them on the top of the sky-blue coloured rock, made boxes of gold and silver according to their respective circumstances, and putting them thereon, they brought and lodged them upon the top of that rock. Thus the number of relics which had been brought by every one of them was one thousand.

The king, when he had ended the lodging of the relics, caused a case over the same to be erected in the form of a water-bubble, upon a four-square bed.*

* This bell, or bubble-shape, is the invariable form of the daggoba, or Budhu's temples; and they are the repositories of his sacred relics, to which his followers present their offerings.

The end of the thirty-first chapter of Mahawanse, concerning the repositing of the relics of Budhu.

The King Dootoogameny, before he could finish the steeples, the frieze-work, the umbrella, and the lime-work of daggoba, was afflicted with a mortal disorder, and having sent for his brother, Prince Tissa, who was in the apartment called Digamadulle, laid his hand on his head, and having made him sit, leaning to his breast, kissed him, and said, "Brother, the favour of this world is a very trifling thing; therefore the favourites we best love, such as relations and friends, are they who help to the happiness of the other world; thou shalt, therefore, get the work of this daggoba completed before I die, to shew it to me and comfort me."

The Prince Tissa, hearing his brother thus speak, burst into tears with great sorrow, and said within himself, "My brother is extremely weak, consequently the arrear of workmanship of the daggoba cannot be completed, and he be satisfied, unless by some artifice." So he fetched linen from the store, got it cleaned very white by the washers, and framed a daggoba in its full shape, with frieze-work, with bamboos, by the

seef-makers, 120 cubits in height, covered throughout with white linen, and sewed by the shoemakers, and painted over by the painters with divers paintings; then he made a steeple and an umbrella over it, and finished it as neatly as a work of Wismakarma, and informed the king, saying, "Lord, I have completed the work of daggoba."

The king, being exceedingly pleased, said, "Brother, may it be shewn to my eyes?" Then the prince, having carried the king in a golden conveyance, shewed it, and made him lay down upon a bed prepared upon the carpet near the southern gate. The king, then turning himself to the right side, worshipped the daggoba; to the left side the temple Lowamaha, of nine stories high, when he was surrounded by about ninety-six kela of rahatoons, and an innumerable body of common priests, the first of whom came from divers parts of the world through the air, and the latter by walking, from understanding the king's indisposition; they thus saying to each other, "We need go and visit our King Dootoogameny, who rendered so many favours towards the law and the world of Budhu, which would last 5000 years;" and so they prayed and preached, encompassing the king. The king then thought whether the great priest, Tairaputtabeya, was

among the assembly; who being then at the rock Angeluka, near the lake Kirindy, at Goothalla, in company with 5000 rahatoons, and knowing the king's thought by his *rahatty* wisdom, with which he can understand the thoughts of other people, came through the air, followed by the said rahatoons, and appeared before the king, who then, with great joy, made him be seated before him, and said, " Lord, I have fought, with the assistance of thee and the ten great yadhos, the battle of the twenty great yadhos, who accompanied the Malabar invaders, and I am now alone, and left to fight against death, which enemy I am not able to overcome; pray advise me what I am to do."

The priests who heard the king, said, " O great king! be not afraid for thyself, for thou hast overcome the enemy, even wickedness, but may not overcome the enemy death;" adding, " O sovereign! all the world is followed by the nature, and smitten by infirmity and old age, and subdued by death." And they again, to shew the vanity of the world, said, " O king! the merits of thy good deeds of the past lives being exhausted, thou wast deprived of the happiness which thou hadst in the heavenly kingdom; and having come beneath to the human world, thou hast been born in the

royal cast, and hast done many good works illustrating the Budhu's dominion; and thou therefore mayest mention all thy good deeds which thou hast performed till this day without hesitation."*

When the king was thus consoled by having spoken to the priest of his wish to ask him for means for the combat against death, he commanded the writers to read the memorandum of the good works done by him, who accordingly did so as follows: "O Lord! thou hast built, from thy birth till this day, no less than 100 temples, of which the temple Merisse-watty cost thee twenty kelas; the temple Lowamaha thirty kelas; the daggoba Ruanwelly 1000 kelas; besides twenty inconsiderable things. Thou hast bestowed upon priests and priestesses, who came from the four directions on the four occasions, namely, the day of offering the temple Merisse-watty, also the day that thou offeredst the temple Lowamaha, and seven days at the commencing of the work of the daggoba Ruanwelly, and seven days in

* The whole of this passage between Dootoogameny and his brother Tissa, and the natural shrinking from death which not even his excess of zeal could overcome, are both naturally and pathetically depicted.

which the relics were reposited, great alms, suits of priestly clothings, and priests' begging-dishes. Thou hast caused offerings to be made in twenty-four returns of the month of Wesack, at twenty-four temples; thou hast bestowed upon the priests and priestesses of the island Lanka, suits of priestly clothings and begging-dishes;* thou hast made offering to Tunorowan† throughout the whole kingdom Lanka, at five times, each time of seven days' continuance; thou hast offered 1000 lamps at twelve places, being lighted constantly with cow butter, with clean white linen wicks; hospitals were made at eighteen places, and doctors were appointed on pay for the use of patients, who were supplied with medicines and food, according to the prescription of the doctors, from the royal stores; at forty-four places you supplied the people constantly with honey and rice; at forty-four places with milk and rice; and at as many places with rice and cakes fried in butter pulup-bodana; all the temples in Lanka were supplied with lamps and oil, spending 12,000 a month. At every place you established courts to distribute

* The dishes wherewith the rhahaans collect their daily food.

† The Budhu, his doctrine, and his disciples the priests.

impartial justice; all the women big with child you supplied with rice and salt, and their midwives with clothes, from the royal store; all the bullocks of all the island Lanka, which are employed to labour during day, when attacked by hunger during night are supplied with straw steeped in honey;* and thyself, subsequently knowing that the charity of preaching Budhu's doctrine is greater than all these charities, wentest into the midst of ninety-six kelas of rahatoons, who were at the temple Lowa-maha preaching, and having seated thyself in a preaching-chair, began to read the book Mangalla-Soottra; but seeing the priests about thee, thou didst come down from the preaching-chair without being able to end it, on account of thy great respect to them, and bethought thee that preaching was a most difficult thing; and since that thou hast appointed a preacher at every village on pay, that all the people in Lanka may hear the doctrine Bana,† and then issued from the stores to each of them, four measures of cow-butter, four measures of oil, a certain quan-

* The attention paid herein even to the animals strongly indicates the benignant tone of the Budhu's doctrine.

† Bana literally means the sermons or discourses of Budhu.

tity of sugar, sugar-cane, and a knot of licorice, of four inches per month; and thus distributed the charity of Bana to all of the island. Thou hast offered to the five priests Xeenacks-rawas a bag of boiled rice, of the grains called tana, which thou purchasedst at the village Colom, in the temple Mandookene-saya, for thy pair of valuable ear-ornaments; and again, when thou wast unable to overcome in the battle fought with thy brother at Yoodhagana-pitty, thou went and laid thyself down near the river Satpandooro, and thought to give alms of rice out of thy very dish of rice, and then to eat; and having called out through thy minister that some one might come, and then seeing a rahatoon come through the air at that moment, thou gavest the dish of rice over to him, without reserving any thing for thyself."

The king, hearing his own charitable acts, greatly rejoiced, and rewarded the writers with immense riches and lands, and said, "All these being done by me during my reign, I am not satisfied with them; but the two alms-deeds which I did whilst I was in want, and which I performed without regarding my life, I prefer to the whole, and am satisfied with them."

The priest Tairaputtabeya said, " O sovereign! these two alms-deeds are the most meritorious, because the same hath procured thee further charity, viz.: the priest Maliyadewa being one of those who received the rice of the grain tana, then took away his share to the rock Samanta-Koota,* and distributed it to 900 rahatoons who were there, and ate himself; another, Pathawy-maneke-dham-magoopla, took his share to the temple Calany, and shared it with 500 priests; Dhamma-denna, of Talaguroo, took his share to the island Puango, and shared it with 12,000 rahatoons; Mahanamasytissa took his share to the temple Kayilasa-Koota,† and shared it with 60,000 rahatoons; Maha-sangha took his share to the temple of Ocka-nagarah, and shared it with 700 rahatoons; and the priest who received the rice out of the dish, took it to the island Puango, and shared it with 12,000 rahatoons:" and so the priest Tairaputtabeya pleased the king with this account.

* Adam's Peak.

† Can this passage refer to the celebrated Indian caves of Ellora, which are situated in the very heart of the great Budhist empire of Magadha, and the most splendid excavation of which is the Kailāsa, or paradise?

The king then said to the priest, " Lord, I have reigned twenty-four years, and rendered myself favourable to the priests, and I would wish that my corpse be also useful to them;" and prayed him to have his corpse burnt when he died, at the hall where the priests performed certain religious functions, called Poya-malloo, near the daggoba Ruanwelly.

He then called the Prince Tissa, his brother, and said to him, " My brother Tissa, when thou shalt complete the work in arrears of my daggoba, offer at it every morning and evening with flowers and lighted lamps, and three times a-day with musical playing, such as chanks, and fail not thy alms-deeds, as I performed them; neglect not all the necessary duties towards the great priests; be careful of thy own life; do no harm to the people of Lanka; and rule this kingdom with justice." And when he had thus advised his brother, he laid himself down silently, whilst yet the ninety-six kela of rahatoons continued in praying and preaching.

In the meantime, the dewetas of six* hea-

* These are the separate invitations of each of the Dewa - Lōka, and are expressive of their desire to welcome him to their happiness, as a reward for his signal piety.

venly kingdoms came with six chariots, and stood regularly in the air, and each of their parties invited the king, saying, " O sovereign! our lord is glorious and possesses longer life; come then hither, come then hither!" The king stretched forth his right hand, and prayed the dewetas, saying, " Suffer me, as long as I shall continue in life, to hear the preaching of Bana." When the priests, seeing the king's motion, thereupon ceased the preaching, so the king asked them, " Why do ye cease preaching?" They said, " Sovereign, because thou hast beckoned us by thy hand to stop." The king said, " Lords, I did not prevent ye; but the dewetas of the six Dewa-Lōka having come with six chariots, invited me, each of them, to come to his world; and I prayed them to suffer me, so long as I continued in life, to hear the preaching." Some present, hearing the king, thought that he spoke impressed by the terror of death, and said, " There is nobody that does not fear death."

The priest Tairaputtabeya, knowing their thought, desired the king to cause some wreaths of flowers to be cast up, that the people might be convinced of the truth; so the wreaths of flowers being cast up, hanged themselves each on one of the chariots; and they that saw them

hanging, had their doubts cleared from their minds.

The king asked the priest, " Lord, which is the best of the six heavens?" He said, " O great king! the heavenly kingdom Toutissa* is the best, where abideth even Maĩtri, who is waiting for the Budhuship."

The king, who heard it, having fixed his desire on Toutissa, laid himself down facing towards the daggoba Ruanwelly which he had built, and expired.

Now immediately he was borne away in the chariot brought from Toutissa, as a deweta of the sect called Opepatika, as if a man awakened himself out of a deep sleep; and to shew his glory to the people, as being derived from the merits of his charitable deeds, he adorned himself with as many jewels as were sufficient to load sixty carts, and stood upon the chariot; and in presence of many, he descended and worshipped the daggoba three times, and took leave of the ninety-six kelas of rahatoons with great obeisance, and advised his brother, the Prince Tissa,

* The plate of the fourth, or heaven Toosite, contains the Budhu Maĩtri, surrounded by the chamarra, or fire-works, exhibited on the birth of a Budhu. See " Doctrines of Budhism," p. 68.

and his countrymen, saying, " Delay not in doing good deeds, seeing the heavenly glory I have obtained:" and so he ascended to the heaven.

The 16,000 wives of the king, hearing of his death, let loose their hair on their back and wept.

The hall erected at that place was named Makoota. In the place where the king's corpse was burnt, many assembled and bewailed over him, laying their hands upon their heads. The hall built near that spot is called Weerewanta, and the apartment Mallowa, erected over the same spot, is called Raje-malleka.

Now the King Cawantisse, who is the father of the King Dootoogameny, is to be born father to the next expected Budhu Maītri, and the king's mother, Vihari-maha, will become his mother; the king himself will become his chief follower of the right hand Dackuno-saw; the king's brother, Tissa, will become his second chief follower of his left hand Wamatsaw; the king's aunt, who is the sister of his father the King Cawantisse, will become the chief queen over one lacse of queens, to Maītri, during his continuance in laityhood; the king's son, called the Prince Sally-rajah, will become his son; the king's treasurer, Sangha, will become his chief

minister, and his daughter the chief ministress, in future: so they, by the great merits of their eminently charitable deeds, will hear the doctrine Bana, to be preached by the Budhu Maïtri, and obtain the most sacred state of Seropelli-sembi apat-rahat, and at their death they will share the happy state of Nirwāna, or the eternal extinction of soul.

The end of the thirty-second chapter of Mahawanse, called Tusee-puragamenæ, or the Ascension to Toutissa.

The King Dootoogameny had a son called Sally-rajah, at whose birth the whole island Lanka was rained over with a kind of smelling rice, Suanda-hill, on which occasion the rice of other grains, such as tana, &c., which were boiling on the ovens, were changed into the same rice Suanda-hill; the barns of common sorts of grains were changed into the same sort of valuable rice; and the empty barns were filled up also with the same. This was not only on the occasion of his birth, but also on the occasions of the feasts held from the third, seventh, and the ninth months of his birth, and other feasts, held at his first eating rice, boring his ears, and his promotion to the viceroyalty, when the whole island Lanka was filled with

rains of Suanda-hill, and also all the sorts of common herbs, such as tanna warra, became changed to the superior kinds of hill, or sally; and as he displayed many miracles in the world, and as born himself related to Sally, he was named Prince Sally.

This happy prince greatly increased in wealth by degrees as he advanced in years, and had many signs of prosperous fortune: a majestic air, and much kingly wit; great bravery, great fame spread abroad of him, uncommon wisdom, amiable personage, pleasant talk, wonderful intrepidity, bountifulness like a caprook;* in richness like a great nedhana, or hidden treasure in earth; powerful, like the deweta Baladewa; affectionate, like a mother; insatiable of desire in giving alms; depending wholly upon Tuno-ruan;† receiving each forenoon 1000, and each afternoon 500, as gifts both from men and dewetas; and the same, as soon as he received them, distributing back as alms to the poor, which pleased his subjects in a great degree.

The father of the King Dootoogameny being pleased with his accomplishment, raised him to the dignity of viceroy, and built him a

* A tree yielding any thing wished for.

† Budhu, his doctrine and his fellow-disciples.

stately palace at the southern street of the city Anuradhapura; and during his stay in that palace, the revenue collected in the villages of the southern provinces was brought to himself.

The king, being aware of the same, built him another palace in the western street, and removed him to the same; when the revenue collected from the western provinces likewise was brought to him, which he distributed in alms to the poor as before; and as he thus continued to distribute great alms, he was known by the name of chief alms-distributer.

The Prince Sally-Raja, having on a certain day dressed himself in the best manner, went, attended by a great multitude of people, to the pleasure garden, through the western gate, by the road prepared for him, and saw princes who were playing and walking about in that beautiful garden, seeing various pleasant things; and also seeing an asoka-tree adorned with flowers, he approached it, and discerned above it a damsel, called Dewie, the daughter of the chieftain of Chandalls,* of the village Hallollie, who climbed up to it for flowers, exhibiting the brightness of her own body through the green leaves, as if lightning had produced it, or a full

* The lowest of all the casts of mankind.

moon had been appearing through a dark cloud, having adorned herself with flowers, and with a leaf in her hand of the same tree. The several princes beholding her, and being astonished at her beauty, and affected with an uncontrollable love, began to talk with her, looking at her with amorous glances, saying, "Beloved, who and whence art thou? Art thou a daughter of a man or of a deweta? for we never saw in the world such beauty in woman as thou hast. Pray tell us unreservedly who are thy parents, and art thou married or unmarried?" The damsel said, "Lord, I am the daughter of the chieftain of the village Hallollie, and am of the cast of Chandall." The Prince Sally, who heard the same, got her to alight from the tree, saying, "The precious stones, pearls, &c. are never rejected by man, though they should be found lying in a heap of excrement: wherefore this damsel, who is accomplished with all beauty, is acceptable, notwithstanding she is born in the cast of Chandalls." So he conducted her in a linen conveyance, and named her Asoka-malla, after the name of the tree on which she was found: no woman in the island Lanka surpassed her in beauty. The illumination that shone from her body extended about four cubits' distance round about her whilst she was in a

dark room, and her mouth produced the sweet odour like that of the mahanel-flowers, and her body of the sandle food, such as boiled rice, &c.: if touched, her hands were never soiled.

This blessed damsel in the past life having disgraced her mother by calling her a Chandall's daughter, she had the misfortune to be thus born in the cast of Chandall, but by the merits of the good works she rendered in the same life, namely, the sweeping and cleaning the bomallowa, or the floor built at the foot of a holy banian-tree, she acquired this beauty, and by the merits of other good works she became the consort of the Prince Sally. Wherefore the merits of good or bad deeds may not be considered a trifling thing.

Now when Asoka-malla was conducted to the city, it was reported throughout the whole city that the Prince Sally had brought a damsel of the Chandall's court for his wife, which, when it came to the ears of the King Dootogameny, he was greatly displeased, and calling one of his favourite women, said to her, "Thou shall go to my son and tell him, saying, 'Lord, thy father wishes to get thee a princess either of the royal or the brahmin's cast, whom thou shalt choose to be thy wife, and in the mean time get thee crowned and proclaimed king; and thou there-

fore shalt forsake this damsel of the Chandall's cast, without staining the royal cast;'" and she did as she was ordered by the king. The Prince Sally said to her: "A woman in pregnancy would not be satisfied herself with ripe mangos whilst her inclination directs her for pomegranates, so I will not be satisfied with even a goddess, much less a woman to make her my wife, except this very one; so as the flowers are opened at the shining of the sun, but never at moon-light." Thus he spoke many parables expressive of his unalterable attachment to that damsel. The same being told by that woman to the king, he sent for brahmins who were skilled in the art of samoddrika, or soothsaying, and said, "O good brahmins! go ye all to Asoka-malla, and examine her whether she possess the tokens of fortune, so that if she does not, and be a wretched one, we then may know what we need do to her in that case."

The brahmins went to Asoka-malla, and finding that she possessed about sixty-four tokens of female beauty and good fortune in her person, they were struck with great amazement, and returning to the king, began to declare her beauty, as if they were singing by being intoxicated at the sight of her beauteousness, saying, "O King! Asoka-malla, the wife of the Prince

Sally, is blessed with a golden-coloured body, a pair of large eyes resembling two petals of a blue mahanel-flower, the pair of soft red soles of her feet like two petals of a red tank-flower; and, O king! a woman endowed as this, whose crown is glistening as a blue umbrella, and has full and plump hands and feet, upon such the goddess Sriya-Kantha* is certainly propitious, and she possesses the great and fortunate tokens suitable to be made the chief consort of Sakkraia." The king, hearing the brahmins, became himself desirous of seeing Asoka-malla, and sent word to the Prince Sally, saying that he would come thither shortly.

The prince, agreeing thereto, called Asoka-malla, and said, "Beloved, the king this day is to come to this palace; as I think it is on purpose to visit thee, thou shalt therefore not delay in due preparation."

Asoka-malla having accordingly prepared delicious victuals and drinks, such as rice, fish, and cakes, for the king, the ministers, and their attendants, they all arrived with great pomp at

* The goddess of beauty, and many of the various similes illustrative of the excellency of the person of Asoka-malla, are likewise ascribed to the Budhu; and thus the brahmins not only say she is deserving of being the wife of Sally-Raja, but even the chief consort of the god Sakkraia.

the palace of the Prince Sally, the viceroy, who, with his wife, advancing themselves to meet the king, received him with great respect and obeisance, and stood themselves aside, in an humble posture. The king, surveying the beauty of Asoka-malla, with which she was illumed like a goddess descended from heaven, and being exceedingly rejoiced, asked her, "Art thou that happy maiden called Asoka-malla?" She said, "Yes, my lord."

The sweet scent, resembling that of the mahanel-flowers, which issued from her mouth at the utterance of these words, instantly filled up the whole palace; and the king, being pleased at this admirable event, went and sat upon a throne prepared for himself, when Asoka-malla, having set before him victuals dressed by herself, consisting of the adoroon's rice, called soowenda-kel, and relishing curries, waited herself upon the king during his meal. The king, after his meal,* repented his own intention which he had of depriving his son of that excellent damsel without examining her merits, and said within himself, that this was a damsel of wonder-

* The ceremony of eating of something, however trifling, being an invariable custom previously to any kind of contract or agreement, is noticed by Symesin his Narrative: usually, læpac, a species of herb, is introduced as a beverage.

fully good qualities; and immediately he called the prince his son, and the damsel, and giving them necessary advice for their future conduct, made them stand upon a heap of gold, and performing the matrimonial ceremony, delivered her to the Prince Sally, and went to his own palace. Asoka-malla having, in the same manner as she did to the king, made the ministers and their attendants eat victuals, they went away praising her, and saying, "That the valuable substance gorochena, though found in the carcass of a bullock, is gladly received by man while the carcass is rejected with disdain; wherefore an accomplished woman as this, both in beauty and virtue, is estimable, whatever may be the cast she is of." From that time the Princess Asoka-malla began to live happy with the Prince Sally, and continued to give relief to many until they were removed by the king, as before, to a palace erected for them to the northward of the city, where the prince was continually supplied with various sorts of gifts both by men and dewetas,* which he used to give in alms as before. And it came to pass one day, the prince having repaired himself to the village Asmandella, near Hallollie, and getting plenty of food, thought in himself that

* Gods of the Dewa-Lōka.

it was the time the rahatoons would proceed to beg alms, because the day was not yet far spent, therefore he caused a proclamation to be made inviting them to come for food; when 500 of that sect, who abode at the rock called Roohoonotaladhar, came and stood as a wilderness of red flowers. The prince having taken their begging-dishes, made them sit, and got them filled with delicious meat, furnished them with clothing, and other necessary articles, and asked them, "Lords, whence are ye come?" They said, "We come from the rock Roohoonotaladhar." On this, the prince informing them that it was very far off, built a temple for them, which he named Raje-maha, and offered the same to them; and he remained in his northern palace for some time; but the king, at the instigation of his ministers, having again erected a palace at the east of the city, removed the prince to it; and he continued there to supply the priests with four different sorts of alms called Sew-pasa.

The king, one day, having called the Prince Sally, said, "Son, thou mayest succeed to my throne at my death, and reign by protecting both the world and the religion." But he, preferring the Princess Asoka-malla to the kingdom, refused it, which induced the king to declare his own younger brother, the Prince Tissa, king,

who completed the friezes and the lime work of the cupola Ruanwelly, which was left in arrears by his brother, and made great offerings to it; and he further caused the construction of the temple Lowa-maha, by expending ninety lacses; and more temples between the city Anu-radha and the temple Dega-nakha, at every yodun's distance a temple; and also built the cupola Diga-nakha-chyttha, in height 180 cubits, covered it throughout with net-work made of gold, and offered upon every story golden flowers, of the size of wheels of chariots;* and eighty-four offerings to the eighty-four doctrines called Dharmaskanda; and he made many tanks for the use of agriculture; and thus rendering a great many services both to the world and the religion, went to the world of Brachma-Loka, in the eighteenth year of his reign. Now after him one Siloopittool was proclaimed king, but as he reigned only one month and ten days, the eldest son of the late king, Tissa, by name Lamatissa, succeeded to the throne, and built three temples, such as the temple Tumberup; and by expending a number of lacses, and building a wall

* The fireworks Chamara, of the heaven Toisitte, shaped as a wheel or as a ring, being the Shackra and Valhalla bolt of Sakkraia, are here alluded to.

round the cupola Ruanwelly, did many services for the benefit of both the religion and the world. He reigned nine years; when his brother, Callona, succeeding him, made thirty-two very elegant apartments for the temple Lowa-maha, and a wall round the cupola Ruanwelly, and rendered many other good services both for the benefit of the world and the religion. He reigned six years, and his brother, Walakan-abha, succeeded him; and at his succession, 441 years nine months and ten days had elapsed from the death of Budhu.

In the fifth month of his reign seven dhamilas, accompanied by seven armies, invaded his kingdom from the country Sollie,* through seven ports of the island; who, having expelled the king, made themselves masters of the island, and one of whom took away the begging-dish of Budhu, one the wife of the king, the Queen Soma, and the five kings continued to reign on the island regularly during thirteen years and seven months; when the king, who was absent during the whole while, at the province Maya, having levied a large army, came to the city with great speed, put the dhamilas to the sword, and reassumed the throne.

* The coast of Coromandel.

Now the three precepts of the doctrine Trepitteka, which, from the aforesaid King Dewenepa-tissa until this king, had been delivered down from age to age verbally, for want of the Palee books which contained them, those great priests, such as Capalista, &c. who were advanced in age, and who bore them in their minds, knew that it might be difficult to preserve them in purity by the memory only of those ignorant priests, for a future age; therefore this king, during his reign, got them written in books by 500 rahatoons, who were in the rock-den called Alloo, at the village Meetala, under the care of a certain principal man of the country; and the same king, to support the Budhu's dominion, destroyed the heathens' temple called Thierthaka, occupied by one Girrie, and there he built a great cupola, in height 180 cubits, calling it Abayegirie;* after the name of the said man Girrie he added his own name Aba; and he built twelve other great temples, and offered the same to his former favourite, the priest Tissa. He built again the temple Dambooloo, and a cupola, the

* This is a principal temple of Anuradha-pura, which, from the existing remains, as well as the constant recurrence of it in the narrative, must have been the chief resort and centre of the Budhist priesthood.

height of 120 cubits; and again five more temples, and hewed many hundreds of rocks into dens; so he, rendering great services for the benefit of the religion, reigned twelve years and five months.

The end of the thirty-third chapter of Mahawanse, called Dasa-rajeka; or, concerning ten kings.

After him one Maha-choola was proclaimed king, who, in the first instance, hearing that alms-deeds made by him, and gained by manual service, were very meritorious, used to disguise himself as a poor man, and reap corn for others for hire, with which he made great alms, and made offerings of priestly clothes to 30,000 priests and 12,000 priestesses; and he, by the wages received on similar works, built the great temple Soopertista, and another great temple, and gave each of the 60,000 priests and 30,000 priestesses a suit consisting of three cloths, called Toon-siwory;* so he, performing many other good deeds, reigned thirteen years.

The son of the King Walikamaba, named Chora-naga, succeeding him, began to commit great sins, and to pull down eighteen great

* Set of garments for priestesses.

temples; but, in the twelfth year of his tyrannical reign, he was put to death by the inhabitants of Lanka; and, being born himself a prayetha,* by name Kulle Karyeka, in the hall called Loa-andirie, he became the object of prayetha miseries; when the son of the King Maha-choola, called Koodatissa, succeeding to the throne, reigned three years, at which time the queen of the late king, Chora-naga, having fallen in love with the chief porter, Balawa, poisoned Koodatissa, and through her means got the porter Balawa proclaimed king; and she remained his queen one year and two months; when she, changing her love to a carpenter of the city Watooka, poisoned the King Balawa, and got Watooka made king, with whom she lived queen during one year and two months; then she, changing her love to one Darobhatika-tissa, poisoned the King Wattoka, and got him made king, and lived with him, as his chief consort, for a year and a month. During this king's reign he made a tank in the garden Mahamewoona; but he was not to reign longer, as her variable love changing to one Nilya, a dhanielprohita, or minister, she poisoned the King Darobhatika-tissa, and got Nilya made king, and

* An unclean spirit of great misery.

lived with him as his chief consort; but scarce six months had elapsed when he experienced the same fate as his predecessors. This queen now determined to reign herself, to effect certain of her desires, but she was not allowed to reign a longer period than four months; for, Kalekamritissa, the second son of the aforesaid Maha-choola, who, for fear of Anola, had lived himself in disguise, under the habit of a priest, attaining to his puberty, dropped off the priesthood, and marched against the wicked Anola, heading himself a great force: he killed her, and assumed the throne. He built the great hall at Agirie, and a great temple; hewed in a rock a poya-mallo,* and another temple called Hella; and made also the tanks, such as Upoolwawa, &c. for the benefit of agriculture; so he reigned twenty-two years, and rendered many services to the world. His son Bhatie succeeding him, went to worship the cupola Ruanwelly; where he, hearing that rahatoons preached the doctrine of Budhu withinside the cupola, laid himself down on the floor, vowing not to

* A sacred room, where the priests of the superior quality, called Upesampada, meet monthly, and perform amongst themselves a religious function, during which they are not allowed to be seen by common people.

stir out without seeing the inside of the cupola. Now, by virtue of this king's faith, pandocumbla-seyta, the seat of the chief god Sakkraia became hot, which obliged him to inform the rahatoons to shew the king the withinside of the cupola, which was furnished by the King Dootooga-meny, in the abovesaid manner, with the representations of the 550 different lives of Budhu; lamps lighted with fragrant oil; fragrant flowers, spices, and relics; about a measure of drowna, &c. The King Bhatie, who saw the same, being exceedingly pleased, covered the cupola Ruan-welly, of 120 cubits high, from top to bottom, with two silken stuffs, and afterwards employed the inhabitants to plant flower-gardens, in lieu of the tax due on their persons to the king's revenue, such as jasmine, sihimdda, bolidda, &c. to four gows' extent, all sides from the city; and when the flowers began to yield, he caused the sandle woods contained in the royal stores to be beaten to powder, and prepared a pappy substance of the same, and anointed the cupola all over four inches in thickness, and stuck the same all over with the flowers, like a crown, and washed out the same again by a water-engine, constructed to issue water from the tank Tissano, and to be poured in floods over the

top of the cupola. This offering was continued for a week.

The flowers being now greatly augmented in the gardens, he offered another week with much flowers, making a single heap of flowers, from the four gates up to the very steeple of the cupola; again, he made a light sandle offering with golden flowers, which were likewise washed out by the water from another tank called Bhaya-wawa; he again burnt to ashes 10,000 cart-loads of pearls, made it into lime, with which he plastered all over the cupola of 120 cubits high, and covered the same with a golden net, trimmed with coral beads; and again offered golden flowers of the size of cart-wheels; and then one week he caused it to be sprinkled with honey as rain, one week with fragrant water, one week with quicksilver, and one week with vermilion: thus the outer floor of the cupola was filled to the lower story with these offerings; and he offered there mahanel-flowers for another week; after which the same floor being cleared out, he offered a week by filling the floor with cow-butter, and lighting silk cloths dipped in it; another week in the same manner with oil-extract of talla grains; and another week of mee-nuts. He also supported a yearly

offering of valuable articles, to Tunoo-ruan, by holding great feasts and ceremonies, besides the lands he offered for the same. He also caused about a thousand sorts of alms to be distributed continually at Sagirie, and great alms to be granted to many priests, consisting of sew-pasa;* and to be built many temples, such as Minninapow, Koombobunda, Moodoon, Suloonapow, Mahanoo, &c. and offered lands of two gows' extent to the latter-mentioned temple: so he, acquiring great merits by his good deeds, both to religion and the world, during the twenty-eight years of his reign, went to the world of gods.

His brother Mahadalia succeeding him, built the temple Saigirie, and planted flower-gardens; offered flowers in heaps to the temple Saigirie and the cupola Ruanwelly; and again, made a row of boats round about this island to float upon the sea, to one yodun's extent from the shore, and, making tents upon boats elegantly ornamented, conducted in to the tents 24,000 priests, and offered them victuals in the forenoon, and in the afternoon he offered them useful articles, and kept during the whole three watches of that night a row of lamps round the

* Four sorts of things acceptable to priests, viz. priestly robes, victuals, lodgings, and medicinal articles.

island, to be lighted with cow-butter; and thus he, rendering himself very favourable to the religion during twelve years, went to the world of gods. The end of the thirty-fourth chapter of Mahawanse.

His son Adagamoney succeeding to the throne, made the whole island Lanka like a pit of blessed water called Ama, by proclaiming orders throughout the same, by beat of tom-tom, not to kill animals, and causing men to renounce their folly and misdeeds, and to follow good deeds. He made a wall round the cupola Ruanwelly, and an umbrella over it: so he, performing many good things serviceable to the world and religion, during his reign of nine years and eight months, went to the world of gods. He was murdered by his own brother, Kinihiridala, who, succeeding him, reigned tyrannically for the short space of three years, when he ended his life.

He being succeeded by Soolooabha, the son of the former King Adagamoney, built the great temple Sooloogalo, at the bank of the lake Dedoroo, and in his first year's reign he departed this life; and he being succeeded by Seehewallie, sister of Adagamoney, she reigned only four months, when she died.

The King Ellowena, her successor, being confined by the enemy, his queen clothed her infant son and delivered him to the nurse, bidding her to carry the babe to the stable of elephants, and to lay him before the royal elephant, and acquainting the elephant of the king's confinement, to get the babe destroyed by him, as it was rather good to die of him than by the hands of enemies. The nurse obeyed her mistress, and did as she was bidden; but the royal elephant being moved with pity, instantly broke himself the chain with which he was bound, entered the palace by breaking the door of the great gate, and took the king upon his back and brought him to the sea-port Mahawattoo-totta, delivering him from the enemy; whence the king took shipping for the coast Malaya, and from thence, after three years, he returned to this island with great forces, and re-assumed the throne; when he beholding with great joy that his benefactor, the royal elephant, was alive, rewarded him with a good country, and rendered him many other favours. The king, building the temples Maha and Deamoot, &c. and making the tanks Tissa and Dadoroo, and performing many other works serviceable to the world, departed this life in the sixth year of his reign.

He being succeeded by his son, Sandigamo-

nal, made the great tank Minihirigam, and, offering paddy fields, and performing various charitable works, he died in the third year of his reign.

His son Gayabahoo assuming the throne, made many temples, such as Abhayeturoo-maha, &c. when he, being informed that his subjects, the people of Lanka, were in bondage at the city Cawery, in the country Solly, was moved with anger, and marched against that city, taking with him a great iron weapon called yakanda, (which may be lifted only by fifty yodhas, or strong men,) as a walking-stick, in his hand. By dividing the water of the sea by the merits of his own faith, without wetting his feet, and displaying his great power, he brought his people back to this island, together with the relics and begging-dish of Budhu (which aforetime had been carried away by the dhamilas); and thus performing many good works, such as almsdeeds, &c. went to the world of gods in the twenty-second year of his reign.

His successor, Mahalo-mana, built seven temples, such as Pallala and Kelepow, &c. during the six years of his reign. The end of the thirty-fifth chapter of the Mahawanse.

Now the son of the King Mahalo-mana, by

name Bhatia-tissa, having assumed the throne, built a wall round the great temple, and making the lake Mahagemina, he offered to that temple; and he also built the temples Batissa and Mahatumbo, and made the great tank near Ratmalakada, for the use of the priests of the temple Weda; and performing many good works both to the world and religion, reigned twenty-four years.

His brother Mula-tissa succeeding him, made a wall round the temple Abayegirie, and a house of Ruan, and a repository house of relics at Meentalay, and another repository of relics at Naga-dewein, and twelve great lodgings round the temple Lowa-maha; and he also made the temples Muweramba, and three large halls, for the general use of priests at Calany, namely, Mandelligirie, Damboolo, and Tissa; and so with many good works, reigned eighteen years. After him his son Rohunna reigned two years; and his brother Cudananga succeeding him, reigned one year.

He being succeeded by Sirinaga, made the temple Lowa-maha into five apartments, and four steps of rocks to the four sides of the house called Bogay: thus he, rendering many services both to religion and the world, reigned twenty-one years; when his son Tissa succeeded him.

As he was well qualified in the law both with regard to the duty of the king and the duty of the subjects, and as he fulfilled them, he was afterwards stiled Vyewahara-tissa, and to the time of his assuming the throne, 752 years four months and ten days had elapsed from the death of Budhu. This king continually gave alms to priests at the province Medel, and made a hall of Ruan, at the great cupola, and two metal vessels at Maha-bogay, and spent monthly 1000 masurans towards alms; built two houses for the general use of priests, and walls round the seven temples, namely, Abheya-girie, Merissa-wattu Boomhatta, Issiriomoonie, Nanga-dewaimra, and Tissa-maha; distributed continually alms to all preachers in Lanka, and clothes to all priests, and things to the worth of three lacses to the priests of high education, called Urunadharies.* Now, in the days of this pious king, one Vytullya, a Leathin brahmin, who, like the dogs and foxes, preferring putrescence to fragrant things, such as sandle, &c. had renounced Tunoo-ruan, and joined himself to heathenism, confused the Budhu's doctrine by turning it into heathenism in books, and overturned the religion by his gainsayings; when the king, thinking it impru-

* A corruption of the usages and doctrines of the Budhu.

dent for him to suffer the subversion of the true religion in the reign of a pious king like himself, disgraced those wicked priests who were converted to heathenism, and caused one Kapila, a minister of state, who was skilled in all sciences, and the holy system of Budhu's doctrine, contained in three volumes of Tripitaka, to collect all the books written by Vytullya, and burn them to ashes. So, dispelling all the abuses of the doctrine, he improved the Budhu's religion during his virtuous reign of twenty-two years.

At his death, his brother Abha-tissa succeeded to the throne. He paved the floor with stone bricks round the Banian-tree, built a large hall opposite to the temple Lowa, and did many other charitable deeds during his reign of eight years; when he was succeeded by his brother Sirinaga, who reigned two years; and his son Wijaya succeeding him, reigned one year.

His successor, the King Saughatissa, ornamented the steeple of Ruanwelly with a net strung with diamonds, with an excellent umbrella over it, inlaid with four precious stones, to the worth of one lacse each; and he supplied 40,000 priests, who were assembled at that feast, with clothing; and he distributed alms at the four gates: so he, acquiring great merits by his good works, reigned four years.

He was succeeded by Sirisanghabo, in whose time the whole island Lanka being smitten by a great famine and scarcity for want of rain, this king entering the solemn state of Sill, in the Budhu's commands, laid himself down upon the bare ground at the hall of the cupola Ruanwelly, vowing that he would not stir from that place unless he was floated up by a heavy shower of rain; when it rained throughout the whole island such a shower of rain, that the king was floated up, and his ministers were obliged to come to his assistance.

Also another instance of his faith: — The king being apprised that the whole country abounded with thieves, he summoned them all to his presence, and giving them good advice to renounce their thefts, he put a stop to that wicked practice, and sent them away privily, and in their stead caused some dead bodies to be brought and punished in the sight of his subjects, with punishments due to thieves, to satisfy them.* Some time afterwards, the king being informed that a raxa† was devour-

* This passage means, that his people, seeing the mutilated members, concluded that justice had been done, and were thereby satisfied, while the culprits themselves were reclaimed by the admonitions and clemency of the king.

† A savage giant that devours man, and who, as the

ing the inhabitants, he, moved with compassion, attained himself to the holy state of Sill, laid himself down on the ground in his own bed-chamber, vowing that he would not stir until he should see him, when, by the virtue of his faith, the raxa made his appearance before the king, and the king admonishing and converting him, put an end to that danger from him which prevailed in this island. So this king having reigned two years, rendering great benefits to the world, went to the world of gods by cutting off and offering his own head for charity, desiring Budhuship in a future life.

After him, Ghota-abaya being proclaimed King of Lanka, he built the great cupola at Atwanagalla, and a house round about it, together with hundreds of other apartments, such as a walking-room, preaching-room, night-house, day-house; and for the support of them for a longer period, he granted gardens, fields, and also 1000 servants for their use, and likewise many lands and servants for the use of many thousands of priests. Besides many other temples, he made many additional ones, also a great temple hewn in a rock, with three images in three sides,

giant Kifri of the Tales of the Genii, is an enchanter, and an inferior god of the Jugandere.

and four image-rooms, with images in the sitting posture; he repaired all the defective temples in Lanka, and made lodgings for the general use of priests at the three temples, namely, Tumbarup, Mirissa-watty, and Dakuno-maha; and a large temple, naming it after his own name, Mairoanabya; he gave 30,000 priests who abide there clothing, besides the clothes yearly supplied by him to the priests; he then made a great hall, conducted 180 priests into it, and gave them 21,000 sorts of alms and clothings.

At this time Vytullya-wada, or the said heathen religion which prevailed at the time of his fourth predecessor, was again revived by some impudent, wicked priests changing the truth of the Budhu's doctrine into the untruth of that false faith; and so they confused and disused the Budhu's religion; which confusion of the religion, when it reached the king's ears, he summoned all the priests of the five large abodes of priests, and making a strict inquiry of them as to the same, and having found sixty of them were guilty in being converted to that false doctrine, their backs were branded, and they were banished from this island, and their books burnt to ashes wherein the false doctrine of Vytullya-wada was contained. Up to this time 795 years were elapsed since the death of

Budhu. Thus he, having acquired great merits by his immense good deeds, and having consequently changed his former name to that of Maga-warnā-Abaya, he went to the world of gods in the thirteenth year of his reign.

His son Dette-tissa having succeeded him, improved the great building Lowa-maha, dividing it into seven apartments by defraying a kella of dhana; and he offered a precious ruby to the temple called Lowa-maha, and two others to the temple Ruwanwelly-mahasaye, and caused to be erected the places of worship called Padoomtissa-wihare, Mulgiri-wihare, Badoolu-wihare, &c.; and also caused to be made six large tanks, consisting of Alabagamoo, Allook-gamoo, &c. So he promoted the welfare of the people and the country, and reigned for the space of ten years. This is the thirty-sixth chapter called Trayodassa-rawjaka, in the book Mahawanse.

The King Mahasana succeeded him, and it was 818 years nine months and twenty days after the death of our Budhu. This king Mahasana having promoted his tutor, who was a foreigner, to the priesthood, became his follower, and destroyed several temples, and also doing other mischiefs causing the destruction of the Budhist

religion; but the king's first minister, named Magawarma-abaya, who was a great favourite of the king, informed him of the impropriety of his conduct, and the consequences of the same at large, by which he altered the king's behaviour, and caused to be put to death those who were instrumental in causing the king's conduct, and replaced the king in the Budhu's religion.

The king then began to erect many temples, and maintain the priests; at the same time, anxious for the promoting of the agriculture, he for this purpose caused to be made by men and by devils* many tanks: so he did many things for the welfare of the people and the country, and reigned twenty-seven years.

The King Mahasana was a favourite friend of Goohasiha, the King of Calingoo-ratta, in Jambu-dwipa; he despatched valuable presents, consisting of pearls, precious stones, &c. to the King Goohasiha, in order to obtain Daladawahansa† from him. The King Goohasiha sent the same to Ceylon, under the charge of his son-

* These were the propitious demons of the Jugandere so often referred to, and who, in this narrative, are frequently represented as assisting pious kings, the rahats, and Budhus.

† The tooth of Budhu, mentioned in the former books as being carried to the Peninsula. The place from whence it was brought is Calinga Deesa, in Bengal.

in-law, the Prince Danta; but, in the meanwhile, the King Mahasana departed this life, and his son Kiertissry-magawarna, who succeeded his father, having seen Dalada-wahansa, rejoiced exceedingly, and covered the same with hundreds of linen. And it came to pass, to the great satisfaction of the king and every other person, that the tooth ascended into the sky, and appeared like the star Ansady, illuminating every where. On the performance of this miracle, the people of the whole island being converted, began to make sacrifices and pay homages: the king, upon this, sent for all the priests of the great temple which was destroyed by his father Mahasana, and inquired of them where the places of worship were which were destroyed by his father; and having been informed of the places and the circumstances thereof, he caused to be rebuilt the temples, brought every thing in proper order; and so he reigned for the space of twenty-eight years, and departed this life.

His brother, the King Dattatissa, caused also to be rebuilt several temples which were in a desolate state; made great offerings; and having reigned for the space of nine years, to the welfare of the country and people, departed this life.

His son Buddaduwsa succeeded his father. He was charitable, and regarded every one with

affection like as a father regards his children: he was in the habit of curing diseases. He having once seen a snake who had a complaint in his womb, cured him by practice in a moment, which pleased very much the king of snakes, who gave him a precious stone of great value, with which the king caused to be made an image of Budhu. This king cured many other diseases; he put in each of the villages in Ceylon a physician, an astrologer, and a preacher; he maintained 500 priests, and caused to be erected a magnificent temple in Anurahda-pura. In the reign of this king the Scripture in Palee was translated into Cingalese. He reigned twenty-nine years.

His son Upatissa succeeded him. He avoided the ten sorts of sin, and maintained the ten sorts of charities. In the reign of this king there was a pestilence, on account of which the people trembled with terror. The king having been informed of this, he inquired of the priests whether there was any remedy for the relief of the people? In reply to this, the high priest addressed the king with the narration called Ganga-Soottrotpattiya; upon which the king caused to be made an image of Budhu in gold, placed it on a chariot, and carried it round the city with great pomp, attended by the king, his ministers, priests, and

a great multitude of citizens, under the celebration of perit, during three nights. Then it came to pass that a heavy rain fell and restored the people to their health.

The king ordered this celebration to be followed at all times in future, whenever the pestilence raged in Ceylon.

In the reign of this king it came to pass that a priest of the temple Atwanagaloo-wihari, obtained the power of going through the air. On the day that the priest obtained this power there was an earthquake; upon this, the king proceeded to the place where that priest resided, caused there to be built a magnificent temple, and offered the same to the said priest: he also caused to be built several other temples and tanks, and prospered the welfare of his people. This king reigned forty-two years.

His brother, Maha-nawma, succeeded him; he also caused temples to be built, and gave charities. In the reign of this king there came from Jambu-dwipa to Ceylon a learned priest, whose name was Buddagosa, by whom the king caused to be written a great number of sermons of Budhu, and thus illustrated the doctrine. He reigned twenty-two years. This is the thirty-seventh chapter called Saptarajeka, in the book Mahawanse.

His son Sangot, who succeeded his father, having been murdered by the Queen Sanganamdewe, her husband, Samatissa, came to the throne, and reigned one year.

The King Mitsannam succeeded him; and the king having once paid his obedience to Dawtoonwahanse, on his return to the palace, he ordered his state elephant to be brought, but it being reported that he was not ready, the king, touched with anger, turned his face towards a large figure of an elephant that was built with stones and lime, and addressed it, saying, "Will you not present me your back to get on?" The figure instantly moved, came to the king, took him on its back, and having made a circuit, brought the king to his palace and left him there. The king obtained this submission in consequence of his having offered a flower in his former existence. So the king continued to make great offerings, and reigned one year.

After this king, there came six Malabar men to Ceylon, who reigned successively, destroying the country and the religion. Thus of them the King Pandoo reigned five years; the King Parinda reigned three years; the King Cuddaparinda reigned twelve years; the King Tierittara reigned two months; the King Dawdiyanam reigned three years; and the King Pietiya

reigned seven months. Thus these Malabar men reigned altogether twenty-three years and nine months; when the Prince Dawtoosana, who, out of fear of the Malabar kings, had fled and concealed himself, came with an army of Mayaratta, killed the Malabar king, and ascended the throne. This king replaced every thing that was destroyed by the Malabar kings, and promoted the religious affairs and other concerns in a great degree, by expending an immense sum of money; and thus reigned eighteen years. The thirty-eighth chapter, called Dassarajaka, in the book Mahawanse.

His son Siegirika usurped the throne by killing his father, and reigned eighteen years with cruelty; wherefore he afterwards was transmigrated to the hell called Awichy-mahanarakaya,* wherein the sufferings last for a calpaya of years.

His brother Moogalayen succeeded him; he respected the priests, and was in the habit of giving alms; he also repaired the temple at

* This is the most severe of the terrible punishments of the hells of Budhism; it comprises matricide, parricide, slaying a priest, striking a god, &c. See the plate of the same, with further illustrations, 109 and 110, " Doctrines of Budhism."

Atwanegalle by adding to the same several other buildings: so he reigned eighteen years. This is the thirty-ninth chapter, called Rajaddwayadiepa, in the book Mahawanse.

His son Coomaradasa having succeeded his father, he improved the temple which had been erected by him; and he was a favourite of the priests and the religion. He reigned nine years. His son Kirtisana did also much charities, who reigned nine months. The King Madisew succeeded him, and reigned only twenty-five days. The succeeding king, Lamaty-Upatissa, was liberal, and reigned one year and six months. This is the fortieth chapter, called Akarawjaka, in the book Mahawanse.

In the year of our Budhu one thousand and eighty, and eight hundred and fifty-two years after the peopling of the island Ceylon, a king called Ambaharanasala ascended the throne. In his reign he destroyed all the wicked priests, and burned their books: so he, having been a favourite of the religion, reigned thirteen years.

His son, the King Dapooloosan, reigned six months and six days. His brother, the King Dalamoogalan, was generous; he improved the country in a great degree; and reigned twenty

years. His son Coodakitsiry reigned nineteen days. The succeeding king, Lamatisingana, erected in his days several temples; he was charitable, and maintained a great assembly of the priests: he reigned three years. This is the forty-first chapter, called Astarajaka, in the book Mahawanse.

The following king was Agrabody. He made the tank Cooroondoowawa, and several other tanks for the benefit of agriculture; also several temples. He reigned thirty-four years. The King Akbo made also several tanks and temples, and reigned ten years. This is the forty-second chapter, called Dwirajaka, in the book Mahawanse.

The King Sangatissa was the following king, against whom the King Moogalayen having made war, took the country. He made several temples, and many offerings; he gave robes to all the priests in Ceylon; and promoted the religious affairs in every respect.

In the sixth year of the reign of the King Moogalayen he was put to death, and Asibyahaka became king. He was also generous; he repaired the temples which were desolate; transported to Jambu-dwipa one hundred priests who were wicked; and so he reigned nine years.

The King Sirisangabo followed the examples of his predecessors; so he was a generous king. He made a war with the nation called Dakatayen, in which he being defeated, he fled from Ceylon in the sixth month of his reign, and proceeded to Jambu-dwipa.

The succeeding king, Dattatissa, also followed the examples of his predecessors: he granted several villages to the temples, and offered robes to all the priests in Ceylon. He reigned sixteen years; and in the mean time the king, who proceeded to Jambu-dwipa, returned with an army of Malabars, re-conquered the dominion, and reigned five months.

The succeeding king, Dalapitissa, deprived the temples of all their riches, and golden flowers, and images of Budhu in gold, and did every thing contrary to equity; but afterwards, having sorrow for his past sins, in relief of the same he erected a large temple, and continued to follow in doing good; but the King Pasoolookasooboo, the brother to the King Sirisangabo, made war against Dalapatissa, drove him out, and conquered the dominion. He also caused to be made several tanks, and other improvements. In the meanwhile, Dalapatissa brought an army from Jambu-dwipa, and made war, in which he died. This is the forty-third and forty-fourth

chapter, called Satrajaka, in the book Mahawanse.

The King Dapooloo erected about one hundred and twenty temples. He having promoted the public welfare, reigned in Roonooratta three years, and in Anurahde-pura seven days. The King Dalapatissa also promoted the public welfare, and reigned nine years. This is the forty-fifth chapter, called Tirajaka, in the book Mahawanse.

The King Sirisangabo erected the temple named Pujayool-wihara, and several other temples; he granted many villages to the temples, encouraged the people in doing good, &c. &c. This king reigned twelve years, and reached the divine world. The succeeding king, Walpittywasiddata, erected a temple, calling it by his own name; and after having done much charities, he reigned two years. The King Hoonannaroopujan reigned six months. This is the forty-sixth and forty-seventh chapter, called Tirajaka, in the book Mahawanse.

The next king, Mawnawamma, also erected many temples, distributed a great deal of wealth, and repaired the temples which were desolate;

he joined the inhabitants of Ceylon in the religious performance of Waswasima; and did many other good acts. He having reigned six years, reached the divine world. The King Passoolookasooboo followed the example of his father; and the King Mihidu made the country happy, and reigned three years. The King Aggrabody was virtuous, and promoted the welfare of the people: he reigned forty years. The King Cooda-akbo administered impartial justice, and protected his people; so he reigned six years. The King Salemewan-Mihidu distributed alms even amongst the irrational animals, by giving up the corn of a thousand fields, when it was ripe; so he reigned twenty-six years. This is the forty-eighth chapter, called Sattirajaka, in the book Mahawanse.

The King Udanam erected several temples and halls for the sick; he administered justice by keeping records; and he did many other charities: so he reigned five years.

His son Mihidu followed the example of his ancestors, and reigned four years. The King Madiakbo erected several temples; he took particular care of his mother, in every respect, and did many other charities; he reigned eleven years.

The King Cuda-dawpooloo raised a building round Sirmaha-bodin,* and made an image of Budhu in gold: he was a favourer of the religion, and he reigned sixteen years. The King Akbo prevented the inhabitants of Ceylon from doing sin; he assembled the poor by beat of tom-tom, and gave them gold during three days: he also did much charities, and reigned three years. This is the forty-ninth chapter, called Pancharajaka, in the book Mahawanse.

His brother Moogalayensan then came to the throne. He made war with the King Pawdy, and defeated him; he raised several magnificent buildings, particularly one on the mountain called Arrittaparwatiye, for the use of the priests of the denomination called Pawnsookoolika; he gave robes to all the priests in Ceylon, and did charities of various descriptions: he reigned twenty years. This is the fiftieth chapter, called Akarajaka, in the book Mahawanse.

The King Mahasen was religious: he followed all the virtuous acts of his predecessors; his riches were unlimited; he filled up a thou-

* The holy bo-tree at Anurahde-pura.

sand vessels made of gold, with pearls, and laid on the top of each vessel a precious stone, and gave them to a thousand brahmins; he caused them to repeat pirit, by which he released the inhabitants of Ceylon from their diseases and terrors, &c. &c. This king reigned thirty-five years, and reached the divine world. His brother Udaraja caused to be made large tanks: he did charities of various descriptions, and reigned eleven years. This is the fifty-first chapter, called Rajaddwayadepana, in the book Mahawanse.

The King Casoop reigned seventeen years, erecting several buildings, and doing charities of various descriptions: his successor, the King Casoo was pious, liberal, rich, and learned; he was steadfast in his faith; he repaired the temple called Mirisawaty-wihara, which had been built by the King Dootoogameny-Raja, which was decayed; he caused to be engraved on gold plates the book called Abidarma-pittakaya, and adorned it with precious stones, &c. &c. This king reigned ten years, and reached the divine world. This is the fifty-second chapter, called Dwirajaka, in the book Mahawanse.

The King Dawpooloo granted some villages

to the temple Mirisawetty-wihara; he observed regularly the rules of his predecessors; and reigned seven months. His brother, Coodawpooloo, was charitable, and reigned twelve years. The King Udaw-Raja reigned three years, following the good examples of his predecessors. His brother Sennam maintained thousands of unhappy people, erected several temples, and supported the priests: he reigned nine years. The King Udanam supported the priests of the denomination called Pansookoola: he was also liberal, and he reigned eight years. This is the fifty-third chapter, called Pancharajaka, in the book Mahawanse.

In the year 1244 after the peopling of this island, and in the year 1362 after the death of our Budhu, Matwalesen became the king of this island. He was skilful, and a poet; he regarded with affection as well his friends as enemies; he punctually observed the religious performance called Wass; he explained, sitting in the temple Lowamahapaye, that part of the sacred writings called Suttrapittake, &c. &c. This king reigned three years. The succeeding king, Mahayensan, was blessed and potent; he had a great army, by which he destroyed all his enemies, and became sovereign; he converted all

those that were of different religions; he gave alms to the priests, ordered the physicians to attend the priests who were indisposed, providing them with all sorts of medicines; he erected large halls for the distribution of food to the poor, &c. &c. This king reigned sixteen years. The King Salamewan collected an army of Malabars: he was powerful, and reigned for the public welfare; but afterwards, by frequenting with bad company, he became accustomed to liquor, by which he died in his tender age, in the tenth year of his reign. This is the fifty-fourth chapter, called Tirajaka, in the book Mahawanse.

The next king, Mihidu, was the brother to the last king. In the thirty-seventh year of his reign, a great number of Malabar people of the coast Soliratte* came to Ceylon, seized upon the king and the queen, and sent them to the King of Soliratte, with all sorts of precious stones, jewels, and a great store of wealth; they also despatched all the gold and silver, and the golden images and other sorts of wealth, which were in the temples: and the King of Soliratte having been informed that the son

* Soly, the Coromandel coast.

of the said King Mihidu, named Prince Casoop, was maintained and esteemed by the inhabitants of Ceylon, and that he had attained his twelfth year, he sent an army to seize the person of the prince. Upon this, the ministers of the state, named Rierty and Budda, assembled a great army, carried on a war with the Soly people during six months, and defeated them. About this time, the King Mihidu departed this life, after having been in Soliratte for the term of forty-eight years. This is the fifty-fifth chapter, called Lankawilopa, in the book Mahawanse.

The prince Casoop, the son of the said King Mihidu, came to the throne with the title Wickramabahoo. He gathered a great deal of wealth, and contented his soldiers by assuring them of his future intention to destroy the Malabars, his enemies; but in the mean time he was seized with a fit, and departed this life in the twelfth year of his reign.

The king who succeeded was named Kierty. He having reigned three years, and being defeated in a battle with the Soly men, put an end to his existence. At this time also the riches of Ceylon were sent to the Soly king. The King Wickramapawdy, having his residence at Ruhoonoo, reigned one year. The King Jagat-

pawla, having killed the King Wickramapawdy, reigned at Ruhoonoo four years. The King Jagatpawla was killed by the Soly men; they transported his queen and the princess, together with all the riches, to the Soly country. Then succeeded King Pawrackrama-pawdy, who was killed, in the second year of his reign, by the Soly men. This is the fifty-sixth chapter, called Satrajaka, in the book Mahawanse.

And thus the royal family were destroyed by the Malabars, from time to time; and as there was scarcely any of the royal lineage left, a minister named Lokanam reigned six years, having his residence at Ruhoonoo. This is the fifty-seventh chapter, called Robana-raty-wejaye, in the book Mahawanse.

From the reign of the King Mooga-layensan, before mentioned, the Malabar people had continually disturbed the island; but Mahaloo Wijayaba, who became king, defeated all the Malabars, who had been in the possession of Ceylon for the term of eighty-six years, and came to Annarahde-pura and appeased the whole island. This is the fifty-eighth chapter, called Annarahde-pura bigamana, in the book Mahawanse.

This king, Mahaloo Wijayaba, thus having appeased the island of Ceylon, gathered a great number of giants and soldiers, appointed ministers and other officers, gave them wealth, and so regulated the government. This is the fifty-ninth chapter, called Sangrahakarana, in the book Mahawanse.

And this king made a fortification in the city, called Polonnoroo-noowara, where he formerly resided, for a defence against his enemies. Then he resolved to promote the religion, which was overthrown by the Malabars during the term of eighty-six years, and to that purpose to create some priests; but, to the king's great regret, he found that there were not five priests who were doing the duties of the religion in the whole realm: upon this, the king sent a hundred thousand precious stones and pearls to his friend Anoorudda, a foreign king, and caused to be brought twenty priests,* who piously observed the duties of the Budhist religion, together with several books. By these priests the king caused to be created priests of the

* It appears that these twenty priests were brought into Ceylon by Wejayaba-Rajah, from Aramaradeese, on the coast of Coromandel.

order called Upesanpadaw, and so to increase the number of the priests to thousands; he caused to be repaired the temples which were decayed, &c. &c. This king reigned fifty years, and reached at last the divine world. This is the sixtieth chapter, called Lokasaeena-Sangraha-karana, in the book Mahawanse.

After the reign of the last king there were four kings who reigned in Ceylon, namely, Werabahoo, Jayebahoo, Wejayebahoo, and Wickramabahoo: they were always at war, and carried on open hostilities against each other, by which the inhabitants of Ceylon suffered much. This is the sixty-first chapter, called Chatooraja Chariya-nirddasa, in the book Mahawanse.

The aforesaid King Wickramabahoo subdued the three other kings, and became sovereign of the country, and reigned with all prosperity; but at length he thought that he was an unhappy man, as he had not the good fortune to have a son. Some months after this, it happened when the king was at rest at night, he dreamed, towards the morning, that a divine being, magnificently dressed, and giving light as the sun, appeared before him, and said, " King, you will

have a son, who will be charitable, powerful, wise, learned, and the promoter of the religion and the public welfare." Upon this, the king awoke, and in the morning he informed his chief queen and other queens of it, and desired them to expect a dear son; and some time after this the queen dreamed also, towards the morning, that a young elephant, perfect in all the good signs of an elephant, quite white, having two beautiful teeth, to the length of six inches, came to her affectionately and entered her womb; upon this the queen awoke and exceedingly rejoiced. In the morning she informed the king of her dream, when the king acquainted the queen that he also had seen, in sleep, a young elephant at his bed, whom he took by his trunk, caused to get up to his bed, and treated with great kindness, which made them both rejoice exceedingly. On this account the king began to perform great charities and benevolences; and being informed that his chief queen was pregnant, he gave a great entertainment. And at the expiration of the usual time of pregnancy, the queen was brought to bed, in a lucky hour, of a young prince, of particular beauty; at the same time a mare brought forth a young horse; and there arose a sweet-smelling wind, and the roaring of the

elephants and horses; all which wonders astonished the king and the bystanders. Upon this, the king sent for some prognosticators, and inquired from them about the future events of the prince: then they told the king that the prince would be able to govern not only the island Ceylon, but the whole Jambu-dwipa; and that he would be long-lived, &c. &c.; and this prince was named Parackramabahoo. This is the sixty-second chapter, called Coomarodaye, in Mahawanse.

When this Prince Parackramabahoo had attained proper knowledge in literature, the king thought to make him travel, which he did, with a splendid retinue. The King Wickramabahoo, one of the four kings before mentioned, having subdued the three others, reigned twenty-one years. This is the sixty-third chapter, called San-kattaly-poorabigamana, in the book Mahawanse.

The said prince Parackramabahoo, after having been only slightly taught by his instructors, gained great knowledge in many sciences: he was a master in the Budhist religion, in logic, in grammar, in poetry, in music, in the knowledge of managing of the elephants and horses,

&c. &c. While this prince was advancing thus, the king got another son, whom he named Kitsirymawan. The Prince Parackramabahoo, being ambitious to become only king of the whole island, thought at the same time, that whereas the remains of Budhu, called Dawtoo; the mark of his foot, called Sripadachaittiya; his holy tree, called Bodinwahanse; and his doctrine, consisting of eighty-four thousand rules, were all protected; and whereas the island Ceylon is greatly esteemed, from its being rich in precious stones, pearls, and other wealth, he concluded that it would be impracticable to unite the three kings his uncles in his views; and as at the death of his father, who was very old, he would gain his paternal kingdom, so also to conquer foreign countries would be more noble. He therefore resolved to conceal his resolution from his father for the fear of prevention, and to proceed on his way secretly. This is the sixty-fourth chapter, called Paramandala-bigamane, in the book Mahawanse.

This Prince Parackramabahoo accordingly left the palace in secret, and as soon as he came out, he heard the sound made with chanco. The prince, who had the knowledge of omens, instantly augured good success in his undertakings;

so he made a journey of five leagues and came to a village, where he ordered all the inhabitants to assemble and to take up arms, which they did. Then the prince proceeded to Badalattaliya, where he was received by the governor of the place with all respect and civilities; and at the same time the governor sent messengers privately to the king, informing him of the conduct of his son, which provoked the prince, who put the governor to death as a traitor to his enterprise. This is the sixty-fifth chapter, called Sanapatiwada, in the book Mahawanse.

As soon as the rumour of the death of the governor was spread, all the other officers, chiefs, and the inhabitants, were terrified, and submitted to the prince. So he marched from one place to the other, subduing them all; when the king, his father, sent a great army to take up the prince his son; which army the prince having routed, he went out of the limits of his father's authority, and came into the dominion of the King Gajebahoo, who received him with great honour, took him upon his state elephant, and brought him to his palace with much grandeur; where the prince, having taken his residence, he sent an embassage for the Princess Baddrawaty, with whom he afterwards became united, and

lived in happiness. This is the sixty-sixth chapter, called Paramandalaprawartija, in Mahawanse.

It happened that when this prince, Parackramabahoo, was going on the highway, that a tremendous wild animal came running towards him, upon which all his attendants ran away, leaving him alone; but the prince courageously proceeded towards him, and so terrified the animal by his tone of voice, as that of a lion, that the wild beast took another course, killing every being he met with. This valiant act of the prince surprised every one who saw and heard of it, and bore evidence to the praise of the prince, but to the King Gajebahoo it was not agreeable: he said that the boldness and the spirit of the prince were of such a nature that they alarmed every one in a great degree. The prince, having perceived the discontent of the king, communicated to him his desire to leave the country, under pretence of visiting his father; which he accordingly did, and arrived at his capital. The old king received his son with great fatherly affection, and sent for all his ministers and other subjects, before whom he, having declared his infirmity, then required of them their submission to his son in future; and so he gave the

charge of the government to the prince. Soon after which act the old king departed this life, and the prince, having performed the funeral ceremony of his father, was proclaimed king; when he sent messengers with this intelligence to the King Gajebahoo. This is the sixty-seventh chapter, called Mahadipādupadamahootsawa, in Mahawanse.

Now the King Parackramabahoo resolved to improve his kingdom and to promote the religion, for which purpose he gave promotions to all his adherents according to their merits, he put guards on the boundaries of his dominion, caused rivers and tanks to be made, erected temples, fortified several places, made plantations; and, in short, he regulated and improved his kingdom, so that his subjects never could suffer any scarcity. This is the sixty-eighth chapter, called Radja-samirdikarana, in the book Mahawanse.

The King Parackramabahoo, thus having regulated his kingdom, resolved to bring the whole island under one government, for the public welfare. To this purpose he sent for his chiefs, and ordered them to collect thousands of giants and warriors together, with all sorts of

weapons; at the same time he particularly admonished his great military officers to be ready with their men; and, in short, he made every preparation necessary to proclaim a general war. This is the sixty-ninth chapter, called Baladanasangraha, in Mahawanse.

The King Parackramabahoo having taken a general review of all his men, treasures, and stores, was much pleased, and expressed his satisfaction, saying, "That he was able to gain the whole Jambu-dwipa, much less the Cingalese island." Wherefore the king began the performance of his plan. Consequently, he sent his powerful army to different parts of the island, where they having made wars, conquered the same, and released the inhabitants thereof from all oppressions which were caused by the people of the country Maleya-daseja. Then this king declared war against the King Gajebahoo, and having conquered several parts of his kingdom, entered into the city Anaradhapura, where he having gained a great battle, he routed the King Gajebahoo and his army; in consequence of which defeat the daughter of the king shut herself up in the palace; at the same time the giants having entered the palace, they found the King Gajebahoo and his two princes, named Cho-

lagangoya and Wickrantabahooya, whom they made prisoners, and immediately informed the king of it. The King Parackramabahoo upon this ordered that the prisoners should be provided with every thing, as one would do to himself, and postponed the seeing of the royal prisoners till he found the time of a good constellation. In the meanwhile, his ministers reported to the king that as it would not be possible to bring the subjects of the King Gajebahoo into obedience during the king's existence, therefore it would be advisable to put him to death. Therefore, the King Parackramabahoo sent for the chiefs of the district called Sananam, and having informed them of the opinion of the ministers, told them that his desire was not to destroy the king, but to promote the welfare of the people, that therefore they should proceed to the place where the King Gajebahoo resided, and guard him safely. In the meantime, some of the citizens began to plunder every where; by which the whole city being alarmed, they addressed themselves to the King Manabarana, and complained to him of their grievance, promising to deliver the kingdom into his hand if he would join them. Upon their application the King Manabarana, under pretence of releasing the King Gajebahoo, proceeded to the city, where he,

having destroyed the enemy, appeared before the King Gajebahoo, and pretended for some days to be his friend, in order to remove any suspicion against him; and at last he killed all the adherents of the King Gajebahoo, arrested the king himself, and took all his treasures.

This king, not being satisfied with all this, resolved to put the King Gajebahoo himself to death; and to this purpose he used means in secret, because he was too afraid of the people to do any thing in public. The King Gajebahoo, having been informed of his danger, and being convinced of the truth of it from the hard confinement he suffered, entreated the King Parackramabahoo for protection, and the King Parackramabahoo quickly sent his army, who, having defeated the enemy, they released the King Gajebahoo, and made the queen, the sons, and the mother of the King Manabarana, prisoners, and captured all his treasures. The King Manabarana having been informed of his misfortune, thereupon became desperate, and entered the city at night, where he had a great battle, and at last he released his queen and mother, with whom he made his escape to Rohuna. Then the King Parackramabahoo, who came to set free the King Gajebahoo, proceeded to the village Tamaroo, where the chief number of his giants

were, and took up his residence there. In the meantime, the warriors of the King Gajebahoo, having excluded their king, began to carry on war, which enraged the King Parackramabahoo, and he sent his army in pursuit of the King Gajebahoo, who, having perceived his danger, and seeing that it was not in his power to escape from falling into the hands of the enemy, he addressed himself to the college of the priests at Polonnaro, and begged their interference for his safety. The priests being moved by the lamentation of the King Gajebahoo, they thereupon made their appearance before the King Parackramabahoo, and laid before him the impropriety of fighting, according to the contents of the books Soottradiya, and the superior virtue of living in peace and harmony. Upon this the king replied, that he had no sons nor brothers, and that he himself had become old, and was at the utmost portion of his life; that his intention was to promote the welfare of the country and the religion; and that the desire of the priests would, in short, be complied with, and therefore that they should retire to their temple. Then the King Parackramabahoo gave up the country which he had gained with much trouble, and retired to his own country. This is the seventieth chapter, called Rawdjadawna, in the book Mahawanse.

The King Gajebahoo then entered on the government, upon which the King Manabarana sent messengers, requesting the King Gajebahoo to live in friendship; but he did not consent to it. He went to the temple Mandeli-kagiry, where he caused to be engraved upon a stone that his kingdom should be granted to the King Parackramabahoo; then the King Gajebahoo having reigned twenty-two years, departed this life. The death of this king was communicated by the ministers to the King Manabarana, so he came with an army to Condasawraya, in order to make himself master of the kingdom; but, in the meantime, the King Parackramabahoo, having been informed of the death of the King Gajebahoo, he arrived at Polonnaro, where he received the account of the arrival of the King Manabarana. Then the King Parackramabahoo sent his warriors in order to prevent the enemy from passing over the river Mawily-ganga. On this occasion the ministers addressed the King Parackramabahoo, and requested him to perform the ceremony of being crowned their king, saying, that it was always the case with the former kings to perform that ceremony at the place of war; and the ministers further said, that his generation was as pure as milk, and that he was a lineal descendant of the regal tribe of Maha

Sammatta,* and should therefore perform the ceremony of coronation for the welfare of the world on a fortunate day. Parackramabahoo assenting to these words, and arraying himself with royal apparel, was crowned at the feast held on the purpose, on a fortunate day fixed by the astronomers. Shortly after, he being apprised that King Manabarana had invaded his side of the river, proceeded to the royal armory, and after getting the arms in readiness, he returned to the palace in great pomp, having visited all round the city, in bravery like a lion; thence he proceeded against the King Manabarana, who was accompanied by a great army, and fighting different battles at different posts, he overcame the enemy, after a great number of them had been put to the sword, which obliged Manabarana to retreat to the kingdom Rohuna.

The King Parackramabahoo having sent great forces under the command of four ministers, they marched with unabated spirit towards Rohuna, nine yoduns,† as the four dewetas, Satara-waram, if set off on an expedition of war by

* The first king elected by the unanimous resolution of the world: according to the Budhist annals, he was of the line of the sun.

† Sixteen English miles.

special order of the king-god Sakkraia; and then, fighting great battles, and killing numbers of the enemy, they gained the victory, and conquered several countries. By this time Parackramabahoo, being aware that the governor of the city Anuradha had offered his assistance to Manabarana, and had joined him with great forces in order to procure for him the whole kingdom, sent a great army, which were brave soldiers, with a view of rooting out all power of the enemy: they accordingly fought many vigorous battles against the enemy by pouring showers of weapons over them, so as to produce fire by violent blows each against the other. Thus they gained victories at every battle; and at the last and decided battle, Manabarana hearing the dreadful noise like the roaring of the sea, concluded that the king his enemy had joined his army in person, and thought it not prudent for him to remain there until the next day, fearing he might be taken by the enemy; so he effected his escape to his native country by an unusual ferry of the river Mahanally, in a rainy and dark night, regardlessly leaving his own son, Siriwallambha, on the spot, without even the knowledge of his followers, and suffering many difficulties all the way along.

Parackramabahoo seeing thousands of the

enemy, yodhas or brave soldiers, in a scattered posture about their camps, concluded that Manabarana had fled, so he proceeded against the enemy in the same night with great pomp, having thousands of lighted torches on both sides, and making a great noise by clapping hands. Thus he, reaching the enemy's camp, killed thousands of yodhas, took the Prince Siriwallambha and the chief ministers alive, together with all the riches that lay scattered about, besides many thousands of arms, elephants, horses, &c. all which became his prize; and pursuing the enemy as far as the ferry of the river Mahanally, killed innumerable adversaries that were there.

The king had determined not to rest himself until he should take Manabarana a prisoner, even by pursuing him to the sea-shores; but being advised by a letter that it was not prudent for him to proceed further, he returned to the city Polonnaro, taking with him the captive prince, Siriwallambha, filling all sides with the harmonical sounds of his triumph, like the god-king Sakkraia entering the heavenly kingdom, triumphing in the war against the god Assura.

Manabarana, feeling the great hatred he had occasioned in Parackramabahoo, this now affecting him with a mortal wound in his heart, he laid himself down in the midst of his warriors,

who bewailed at his distress; he then called the Prince Ketsiri-mewan, and all the high ministers, and seeing them weeping and sobbing, said, "I have sinned, by plundering and taking away the great riches which were the property of priests, and the offerings made to relics by honest and pious men, and the begging-dish of Budhu, and coveting the riches and the kingdom. I am now fallen to rise no more. I know of no means to redeem myself; take heed therefore that ye share not the same fate with me, but go ye to Parackramabahoo, and be obedient to him:" so he perished. Now, when the fatal tidings of the death of Manabarana were delivered to Parackramabahoo, by those yodhas who went by his orders to bring him captive, he received the Prince Ketsiri-mewan.

The King Parackramabahoo, at the invitation of the general assembly of ministers, reinvested himself with the crown, on a fortunate hour fixed by the astronomers, with great ceremony and feasting, which was celebrated in such a splendid manner, that the musical harmonies became as clamorous as the sea becomes when troubled by the universal tempest at the end of the calpa, or the destruction of the world; the sky was almost covered with numerous golden and various other sorts of tapestries, umbrellas, canopies, &c.; the

whole city was ornamented with arches of plantain-trees, pots, and flowers, and the citizens sung songs to his praise, and gave shouts, saying, "Long live the king!" the sky was made gloomy by fragrant fumes; the brave soldiers were drawn in a line to celebrate his honour; the elephants were finely decked with various ornaments; the houses were adorned with gold and precious stones, glittering as the stars in the sky; while this great monarch and the queen, having dressed and ornamented themselves in the most magnificent manner with their royal apparel and jewels, and mounting upon two golden seats, placed on the back of two elephants, under two umbrellas, and putting on two crowns made of precious stones, shining as the rising sun, so as to overwhelm the country women with delight, who shed floods of joyful tears at that sight, they returned to the palace, surveying the city like the god-king Sakkraia. Thus the second coronation of Parackramabahoo, the sole king of Lanka, was celebrated in the second year of his reign. The end of the seventy-first chapter of Mahawanse.

The king Parackramabahoo, who thus ended the ceremony and feast of his second coronation, calling to mind the conduct of the ancient kings

who attained the four wicked agateis or states, namely, envy, covetousness, malice, and frailty, and who neglected the duty of improving both the world and religion, and oppressed and tyrannised, thought it his duty to do good for the world in appointing proper persons in the places which had become vacant by the death of those respectable men who supported the religion, which was then so much abused and corrupted by many of those false and impudent priests who were the converts of heathenism, and who use priestly robes merely for the sake of their sustenance; he therefore appointed fit persons to superintend that office; and keeping yearly distribution of alms by weight of balance to all the beggars and poor, assembling them by proclaiming orders throughout the kingdom; and assembling the priests who attained the knowledge of tri-pittaka, or the three precepts of Budhu's doctrine, and the learned men who were skilled in the doctrine of Budhu, he caused them to examine into the conduct of all the priests both in the day and night, to discover infidel priests who dissembled themselves as good priests to undermine the true religion, confirming the faithful and rejecting infidels. Thus he purged all the abuses of the Budhu's religion which had prevailed since the time of the King Malakam-abha,

as a physician that healeth the curable patients, and rejects the incurable ones, taking twice as much pains in this business as he taketh to govern and protect the whole island.

This king built many large square halls in the midst of the city, and kept alms to be distributed yearly, consisting of all sorts of eatable things; besides, he supplied yearly robes both to wear and cover, for the use of the priests, and kept almonries at the four gates of the city, which were furnished with several metal vessels, cots, pillows, beddings, and cows yielding milk; and he planted gardens containing all sorts of flower and fruit-trees near them, for the use of many thousands of pious priests, brachmans, passengers, and almoners, that resorted from the four directions of the world; and great hospitals were built for the use of the sick people, furnishing them with victuals, medicaments, slave boys and maidens to wait upon and nourish the sick, stores containing abundance of medicaments and other necessary things, employing learned physicians to attend the patients both day and night; and the king himself, in person, used to visit them, changing his royal apparel at the four poho, or the holy days, in every month, attaining himself to the sacred state of atta-sill, or the eight commandments of Budhu; and

being attended by the ministers of the state and other officers, he came and advised the physicians, as he himself was properly qualified in the art of physiology, and inquired after the health of the sick, and supplied those that were cured with clothing, &c., and shared himself in the merits deserved by the physicians attending the patients; and so he returned to his palace.

Whilst he thus continued to heal sick men, it happened that a certain crow that was labouring under the anguish of a boil in her cheek, came to that hospital, and laid herself down as if she was caught in a snare, and as if she had lost her wings, without motion, crying in a pitiable manner; when she being cured, by the king's order, by those physicians who were able to conceive her complaint, the king caused her to sit down upon an elephant's back, and walk throughout the city, and then let her fly away. A compassionate person like this king, whose mercy was shewn even to birds in the air, is never seen by any body at any time.

The king afterwards built up three high bulwarks round the city Polonnaro, within which he prepared many streets, and a castle in the middle of it, surrounded by nine walls, and an elegant large palace, called Vyjayunthu, of seven

stories high, consisting of 4000 rooms, beautifully lined by hundreds of stone columns, and hundreds of outer halls made of stones in the oval form, with a great many large and small gates, with glittering walls and staircases; and all the stone works were neatly carved in the shapes of flowers and creeping plants, decorated all over with thousands of pearl ornaments, hanging and golden net works, which gave harmonious sounds, as if they were sounded by the air, by the merits of his good deeds; and he erected one house for brahmins; and, again, another house for schooling children, another for preaching the Budhu's doctrine, besides more than 500 houses for other uses, and a worshipping room containing numerous images of Budhu, furnishing it with canopies of fine linen and various-coloured flowers, lamps lighted with fragrant oil, and odorous fumes, that the Budhu's doctrine might continually be preached in it.

Now the king celebrated the feast of painting the eyes of the images black,* and heard the doctrine to be preached on the occasion. It was remarkable for the songs of beautiful

* An image is not honoured till the black of its eyes are painted. It is the last work: when it is done the image is considered sacred.

dancing maidens, whose harmonious tunes were so agreeable to hear that one might think that goddesses were singing; and the great hall, made of ruan, called Saraswattie, for the use of selling, and hearing the songs, and seeing the dances: this hall likewise was adorned with golden net and carved works, neatly wrought in a wonderful manner; and again, other three halls, called Rajaweesie-Chujanga, were so adorned as to resemble the palace of the god-king Sakkraia, the lower room of which was furnished with elegant seats, and the upper stories with magnificent workmanship, decorated with various precious stones; and so the whole palace was made resembling to the crown of the Queen Lanka; and another house, supported by a single pillar, as if it was sprung up from the earth; and he made gardens, called Nandoons, resembling the paradise of the god-king Sakkraia, called Nandana, planting all sorts of trees producing odorous flowers and sweet fruits, &c., such as asoka, naw, domba, wattaky, sall, paloll, neepa mango, damba, plantain, cocoa-nut, oranges, bimbe-yalle, malawtie, tamalle nattanalla, and which abode he filled with singing birds, such as pea-kools, kewells, &c. to please all that saw it. He made also a remarkable tank, called Nanda, resembling the heavenly tank

Nanda, besides many other tanks, halls, and houses.

This indefatigable king, who was never satisfied with charitable deeds, (as the sea is not satisfied with the water of the innumerable rivers, &c. that always empty themselves into her,) with the aid of the great priest Mahinda, who rendered himself favourable to the king in improving the religion by maintaining the 84,000 precepts of Budhu's doctrine, built the repository of relics, besides many other charitable works; and they also built an elegant house, wherein all the beauties of every other house were gathered to one, with golden gates, magnificently decorated and painted all over, so as to afford a brightness as the lightning, adding to its beauty with fine coloured canopies and tapestries, and prepared with valuable furniture, such as cots, &c.; and the Queen Roopawattee, the chief consort of this king, who was accomplished with all the virtues, and remarkable for her beauty, her great kindness, merciful disposition, unexampled piety, wisdom, and the knowledge in the Budhu's doctrine, as also in singing and dancing. She, upon considering the vanity of the world, and the danger of the endless future state, determined within herself, that there being no other help to overcome that danger but by

meritorious good deeds, she built a great golden cupola in the middle of the city, which was a work so meritorious, that as a ship it would carry her over the sea of the endless future of misery, called Sansara, to the heavenly country of Nirwāna. The king also made several hundreds of houses, of several stories high, furnishing them with all the necessaries, and many streets arranged with shops, filled with articles of merchandise, which were frequented by the people of pleasure, who engaged in different sorts of playing; and the three temples, each three stories high, namely, Walowana, Essipatana, and Russina, and furnished them with rich furniture: he built three more cities, called Rajawesie Chujanga, Raje-Roolanthaka, and Wejettah, besides other temples at every two or three gows from each other, with images of Budhu; and many temples peculiar to the priests that resort from the four directions, supplying every temple with excellent meat for them.

Now the city of Polonnaro was encompassed with a wall of nine gows in length and four in breadth, consisting of large and small streets, in which the king lived, like the god-king Sakkraia, having unexpectedly obtained immense riches, being wonderfully fortunate. This city had fourteen gates, named in the following

manner, viz. Royal Gate, which is successful; Lion's Gate, which is pleasant; Elephant's Gate, which is large; Iswara's* Gate; Hanumanta's† Gate; Coowera's‡ Gate; Raxa's Gate; Snakes' Gate, which is high; Pany's Gate; Garden Gate; Maya's Gate; Thursa's Gate; and Ghandarwa's Gate. So this city, once ruined by the repeated wars, was repaired and beautified by this king, like the heaven Toutissa, or the abode of the god-king Sakkraia. The end of the seventy-second chapter of Mahawanse.

The King Parackramabahoo, considering the holiness of the city Anurahda, for it was sanctified by the worthy pair of feet of Budhu in his life-time, and is the place where the southern branch of the holy banian-tree is planted, and where about a drowna of Budhu's relics were reposited, sent one of his great ministers to repair all the ruins and defects in the ditches, temples, and other buildings which had been destroyed and damaged by the dhamilas of Coromandel. Accordingly, the said minister repaired all the temples, houses, tanks, &c. and

* King-god.

† The demon of the Jugandere in the Hemanta or Himmalch mountains.

‡ God of riches.

in a short space of time made them as perfect as if they were built anew; including the defects of the great cupola Ruanwelly, and of all other cupolas, the great temple Lowa-maha, as also the palace for his own residence, consisting of all the necessary apartments, and every thing as they were before; to the great satisfaction of all the pious men of whatever denomination.

He in the next place built another city, called Parackrama, and secured the same by ditches and ramparts, furnishing it with gates, streets, and shops, and garden-houses for the residence of many pious priests; and improved it with much richness and populousness, as the city of the god-king called Alikamadœ; and he saved the animals in the whole of Lanka, both of the earth and waters, from being killed there, with special orders that they should not be killed or destroyed in the four poho, or the holy days of the month.

And it came to pass that the kingdom of Rohuna falling into an ungoverned situation after the death of the King Manabarana, as the people of that city were not acquainted with the disposition of Parackramabahoo, had created a great fear, by reflecting on their former wars against him. They having gathered hostilely together, encouraged themselves in consideration

of their strong fortifications and great forces, saying, it would be better for them to live in their native country for one day than to leave it for another; they also consoled and encouraged the mother of Manabarana, and his wife Subhala, saying, " Be ye not sorry for the death of Manabarana, since we live all very well: we will defend this well-fortified and populous kingdom against any enemy." So they made large moats along the entrenchments and all the forts, and even at the limits of their territories, and made all roads leading to their country impassable, by putting heaps of dead trees across and against them, which made it impossible to enter in even by the elephants; and putting thorns in the moats, they guarded every battery with thousands of armed yodhas.

The Queen Subhala also, being a foolish woman, and of an ambitious disposition by nature, hearkened to their counsel and encouraged their design, giving them riches of her own, such as pearls, precious stones, &c., and those that belong to the relics of Budhu, and the begging-dish of Budhu; also bestowing upon them many honorary titles and other favours.

The King Parackramabahoo being apprised thereof, sent many strong forces against that kingdom, under the command of one of his own

generals, who was very dexterous in war, called Rackha, to put a stop to the said foolish enterprise, and appease the country, adopting politic rules; and who, accordingly, having taken his leave of the king and the city Polonnaro, marched with his forces against the kingdom of Rohuna, and arrived at the place called Barabballa, where he encamped with his forces. The notice thereof being conveyed to the people of that kingdom, they were extremely enraged at it, and instantly advanced themselves in a great body towards the camp, concluding never to return to their country without defending their limits; and the two great parties meeting together, fought several tremendous battles, both day and night, for several months successively, till at last Rackha overcame his enemy by attacking seven batteries, killing many officers and thousands of brave soldiers, and remained himself there; but the sedition continuing still in force in many parts of the kingdom, the king was obliged to despatch a reinforcement under the command of another general, called Bhutha, who, joining Rackha, renewed the war with redoubled spirit, and fighting many battles throughout many parts, killed thousands of enemies; while, in the mean time, they having received a despatch from the king, stating that

their enemies were preparing to flee with the relics and the begging-dish of Budhu to the foreign coasts, and that if so, it would be a total distraction to the island, and that all the pains he had taken to prosper the island of Lanka, by establishing the military forces at so great expense, would be of no use, because he preferred the relics to all the riches, and esteemed them as an ornament of his head; and therefore charged them that they should be careful to act according to his directions, and overcome their enemies by their unanimous efforts, and recover the relics and the begging-dish of Budhu, and send the same to him speedily. Now Kierthy, the general, who carried the order with an additional force, having, in concurrence with former generals, blockaded the enemy's post so completely, shutting them up so confined that they could have no communications with the neighbourhood, or receive the least supply of provision from abroad, or effect the escape of a single person, thus weakening the enemy's spirit to a great degree, they at last fought a most violent battle against their foes, by the loss of which they were obliged, or rather forced, to surrender the relics and the begging-dish of Budhu; which, when the king's people were carrying away to their country with a strong guard, with great

respect and triumph, they met with various oppositions on the road from the enemy, from village to village; all which opposition they overcame with great triumph; and passing the enemy's territories, they safely returned to Dheergawapie-mandella.

The King Parackramabahoo, who was longing to hear the result, and of the conquest of his generals, being exceedingly glad at the news of their memorable success and safe arrival at Dheerga-wapie-mandella, immediately bathed and purified himself; and then, arraying himself with royal apparel, and attended by many princes and ministers, as the moon surrounded by stars, came to meet them, about a yodun's distance, reflecting all the way along on the great blessings that he had the happiness of obtaining, praising and honouring them with thousands of expressions of his great joy, and offering to the relics and the begging-dish great riches, such as precious stones, pearls, &c.; and at the first sight received them upon his head, like a half-moon, with most profound respect; and shewing them to his country people, and causing them also to make great offerings, according to their respective abilities, he returned to the palace with great pomp, as if the god Brachma had arrived at his heavenly palace.

The king having made a repository of the relics in the city at a yodun's distance from the palace, comparable in its magnificence to the heavenly palace Sudkarma, levelled the street from the gate of the palace to the repository as smooth as the palm of the hand, and caused it to be adorned with decorated arches and tapestries, with a beautiful canopy all along the street, ornamented with flowers and umbrellas over them, and with many kinds of fruit-trees on both sides of the road, such as plantain, ureeka, cocoa, &c., and perfuming the same with fragrant odours, it became like the heavenly street of the god-king Sakkraia; and there receiving the relics into a box, hewn out of a very precious stone, which was filled with fragrant powder, he put it into a golden box, and then the same, together with the begging-dish, in a larger golden box, and placed it upon a seat prepared upon the rich carpet of the hall in the palace, which was ornamented with precious stones, brightening as the rising sun; and employed men of the highest quality to stand in a circle round about it, and to watch and honour it, holding all kinds of instruments used in honouring, such as umbrellas, whisks, &c. in their hands; and then offering with singing and dancing of maidens, who were preferable in

beauty to the goddesses called Ghandarwas, whilst hundreds of people, richly dressed, continued to play on music; then he again offered with incense and flowers, and thousands of lighted lamps that illuminated throughout the same, and again with many vows of umbrellas, tapestries, and so on, as to cover the sky.

The king then arraying himself with royal apparel, mounted upon the back of an elephant, richly dressed, with a golden umbrella over his head, attended by a great number of ministers of state, and the officers of high stations, in their respective carriages, with great pomp, making great noise by the roaring of elephants, neighing of the horses, noise of the wheels of carriages, beating of tom-toms, blowing of chanks, playing of music, shoutings, clapping of hands, &c. he so proceeded to the hall, where the relics and the begging-dish were kept; and then worshipping and offering to them with flowers and other fragrant odours, received the same with great obeisance; and thence they proceeded to the road in order to go to the aforesaid repository.

No sooner was this done than the sky was covered with dark clouds, accompanied by great tempests, lightnings, and thunder, and a rainbow was raised on the sky, an untimely shower of rain being ready to fall, which greatly afflicted the

ministers and the whole attendants of the king, and obliged them to wait upon him for his advice; but the king, being aware of the immeasurable power of Budhu, told them that it was an attempt of Wasa-warthy, or the Antibudhu, to oppose this great ceremony, who does not regard this great feast, the darling of both God and men, and the going of a king of great power, wisdom, and virtue, as I myself am: saying to them "do not fear, for he can do nothing against it; ye may go on." So he proceeded with them without regarding the same.

Behold a striking instance of Budhu's power, that it rained not a single drop at the place, whereas it had rained in such a heavy torrent all around the place of ceremony, insomuch that all the rivers, tanks, &c. were overflown; whereupon all the citizens, who assembled in vast numbers on the occasion, being surprised at this miraculous event, began to make great clamour of joy in all parts, saying, "Aha! this great king possesses mighty power; his own merits made him King of Lanka, and he deserved this virtue and power." So they came to the repository with the relics and the begging-dish, and deposited them in that repository, and made an offering of lamps during seven nights' continuance, to illuminate, being a single lamp for each world. The

end of the seventy-third chapter of the book Mahawanse.

This king afterwards having sent forces to the province Dheerga-wapie-mandella, conquered it, after many battles had been fought at various places, killing many of the enemy, and then sent a large body of people, with superintendents, to rebuild the palaces in those places where the ancient kings had dwelt, which induced the greatest part of the enemy, who retreated after these combats to the village Hoyalla, to be apprehensive of danger, thinking that Parackramabahoo had great power, even as the universal tempest which arises at the end of the world; which the powerful kings of Jambu-dwipa had not been able to resist; and that the two mighty kings, Gajubha and Manabarana, who were as dexterous in war as lions, had been discouraged themselves, as the fire-worms losing their light by the appearance of the sun, particularly by his last strong and unceasing war; they therefore resolved as follows, to depend on no shelter but their entrenchments, and to strongly provide for their own defence. And so they enticed all the inhabitants to rebel throughout the country; and to ensure success in their war against the king, they rose up, guarded many batteries and many

private roads, and took their hostile station at the front of the district of Galle.

The king's ministers being aware thereof, hastened thither, and carried on a great war against them, which obliged them to retreat and join another party which was quartered at Walligam. But the king's forces pursuing and fighting great battles against the enemy, they were scattered and dispersed like the snakes that ran for fear of the winged animals guroolos, or the deer for fear of tigers. The king's forces encamped at Walligam; and, considering the distress which attend men by repeated wars, resolved to grant relief to the enemy, who were unacquainted with the merciful disposition of the king, and proclaimed throughout the rebelled territories, that the inhabitants might freely make their appearance before the king's ministers; and, accordingly, some came with their property and made their appearance, but others refused, and were contemptuous. The king's forces then fell on them that were contemptuous, and destroyed them, as a garden of plantain-trees by elephants, and brought those who were taken alive, and made them settle on the eastern part of the country which was conquered by themselves, and fit persons were appointed to govern them.

The enemy hearing the dreadful noise of

tom-tom, and other loud instruments of warlike thunderings, some died of terror, and others fled. The ministers detached armies against them, and as they kept themselves concealed in a scattered manner, they attacked them by night by pouring showers of arrows with great hostility, and causing fire as stars on the sky, by the violent clashings of arms each against the other, and killing so many enemies, they made the field a prey to crows and cranes, and conquered many parts of the country; and having come to the city Mahanaga-kulla with great pomp, which they also had taken, they stationed themselves there for several days.

Then, holding a council, they concluded that numbers of the enemy had taken shelter under their entrenchments; they determined to destroy them, and bring Subhala, the queen of the late king Manabarana, as prisoner, sending the armies to carry the same into execution; but the enemy, at that news being struck with great terror, hastened themselves to the remotest parts of the desert. The armies blockaded them in the midst of the desert, and then being engaged with the enemy, killed about 12,000; and of others who were taken prisoners, some were put on spits, some were punished by trituration, and others were burnt into ashes: so the army abiding at Mahana-

gakulla made publication of the king's victory, on a successful day, throughout all the kingdom, by beat of tom-tom. They being rewarded by the king, continued there to distribute justice to the inhabitants, in number about 12,000; whilst the other ministers, who were sent to the kingdom Rohuna, continued at Cumbo-gam to command the forces, who fought bloody wars, so as to fill the field with bones and limbs, till they came to Hawitakeewatha, according to a resolution made by them, for the purpose of taking alive the Queen Subhala and the chief leaders, and to appease the kingdom. The ministers, appointing chieftains to govern the several cities at Hawitakeewatha, came to Kanha-watt, and there furnishing themselves with arms, advanced to the village Kottawanna, where they encountered the queen, who was accompanied by great forces, and after having fought a hostile battle, dreadful as an earthquake, by killing so many enemies as to cover the face of the earth with their limbs, they took the queen captive, and brought her, with as many others as were taken prisoners; also setting sentries to watch her property; and then they made peace with the country.

The ministers then holding a council together, determined to regulate the country by punishing the traitors and rebels, and rewarding

and promoting the faithful and honest people, according to the intent of their lord the king, which they carried into effect in a most just and lawful manner, by inflicting divers sorts of punishments on the wicked, such as putting them on the spit, branding, tormenting to confess, &c.; and rewarding the faithful with both riches and promotions in rank, as they deserved, according to their respective circumstances.

The King Parackramabahoo being informed thereof, he felt great joy, and issued orders to them, saying, "Send the Queen Subhala, and the ministers taken prisoners, up to me, carefully, in the first instance; and, on your return here, having first completed all the due arrangements in appointing fit persons to administer justice and to protect the country, take those innumerable pious priests who were there with you, and make your appearance before me, in a fortunate day and hour." Accordingly they, setting off from Rohuna, returned to the city Polonnaro with great triumph, and attended at the royal palace in a numerous body, and made their obeisance to that mighty monarch.

In this manner the King Parackramabahoo, who was distinguished for his valour, wisdom, bravery, &c. completely settled all the disputes, rebellions, and commotions, in the kingdom of

Rohuna, and restored peace. The end of the seventy-fourth chapter of Mahawanse.

The sin and misery of the wretched nation of Rohuna not being terminated as yet, they, in the eighth year of the glorious reign of this great monarch, had the misfortune to break out again into a rebellion; and this having reached the king's ear, he sent a very great force, under the command of several of his most experienced generals, against that kingdom, and having subdued the enemy, as before, by numerous great battles, once more he restored peace to that country. And in the 16th year of this king's reign, another commotion arising in and about Matura, he likewise subdued them by his brave soldiers, and gave peace to that country also.

The King Parackramabahoo, equipping hundreds of ships with seamen and soldiers, ammunition and provisions, &c. sent them, under the command of his brave ministers, in an expedition of war against several parts of Jambudwipa, or the continent. One of those ships sailing to the island Kakha, landed their forces there, and conquered that island by a formidable battle; and they even brought a number of natives of that island alive, and produced them

to the king. Five of these ships sailing to the Aramana, and landing their forces at the port Koosuma, and there fighting a most tremendous battle against the enemy, and putting thousands of the brave officers and soldiers of the enemy to the sword, and taking many of them prisoners, they conquered that country, killing the king in the battle. The commander-in-chief of the forces of the King Parackramabahoo visiting that city, riding on the back of an elephant, proclaimed throughout the said city, that it was surrendered to the forces of his Lanka majesty, and the citizens must acknowledge his majesty as their king.

Some hundred of ships which were well equipped, both in forces and ammunition, sailing to Madhura-pura, found the enemy barricaded on the shore, to oppose the landing of his majesty's forces; but they, having equipped themselves with necessary weapons of war, effected their landing, by some hundreds of boats, at the port Talatchilla, in the kingdom Pandy, whilst the enemies were pouring over them a heavy shower of arrows, and there they fought five terrible battles; and then, pursuing the enemy, and killing thousands of their foes, they took a considerable booty of horses from them; and thus conquering Ramiswer, they

encamped themselves there. The enemy reinforcing themselves, fought ten most dreadful battles there; and in the last and most considerable of which they pursued the enemy with six of their generals, namely, Maigha Naratunga, Brakma Maharaja, Elan Keya-raye-raye, Ottharaeraye, Elyeya-raye-raye, and Pansia-raye-raye, a distance of four gows, killed thousands of them, and captured their horses. They also overtook great numbers of them, who had fled wildly to the village Cundukula, and killed some of them, putting them on spits, and so conquered the kingdom.

King Parackramabahoo resolving to get all the cupolas in Lanka, which were destroyed by the dhamilas, repaired by themselves, brought a great number of them over to Lanka, and caused the cupola of Ruanwelly to be repaired by them. And after the said work was over, he, with a view of performing the puja, or the ceremony of that cupola, repaired himself to Anuradapura, followed by the ministers and other attendants, assembled a great number of priests of Lanka, and treated them with sew-pasa; and on a certain day it pleased his majesty to order, by advertisement, that all the city should be elegantly ornamented, and the citizens to attend the next day, being the full-moon day, with flowers, spi-

ceries, and offerable things, to the great cupola Ruanwelly; and accordingly, on the following day, his majesty, having most magnificently dressed himself, like a god, and attended by a great number of beautiful women, richly dressed, like goddesses, ministers of state, and every other sort of attendants, filling the eastern street with elephants, horses, and carriages, and covering the sky with umbrellas, tapestries, flags, &c., and the whole city resounding with various kinds of music, and attracting the attention of numerous spectators, and brightening the whole with the glittering golden boxes, flagons, fans, golden pots, and other vessels, &c., arrived at an apartment near the cupola Ruanwelly, called Wadha-Mandeara, when hundreds of priests assembled thither, and surrounded the cupola, so that it was surrounded as by a coral wall. His majesty then having set up a golden top in the cupola, producing to the world a most brilliant appearance, he offered that night the lights. Thus the King Parackramabahoo performed many pujas or offerings to the great cupola Ruanwelly, and returned back to his city Polonnaro.

His majesty next made a city in Jambudwipa, and named it after his own name, Parackrama; and made three rocky walls of 2,400 cubits high, that it might last long; and three

great ditches, like seas, with twelve gates, and a large house with four halls, and lived there.

King Kulesekara Pandya having detached very great dhamila forces to Lanka against Parackramabahoo, at fifty different times, and not succeeding in any of those great battles, and as the people of Lanka in their turn fought innumerable dreadful battles, at various times, in various places, and completely defeated them by killing lacses of brave dhamila soldiers, and appropriated immense riches, elephants, and horses, as booty, the King Kulesekara at last came over in person, with a numerous army, and fought a most dreadful battle, but in which battle also being defeated, he, his ministers, and the soldiers, entered a castle, and secured themselves there by shutting up all the great and small gates; but the ministers and the soldiers of Lanka forcibly entered the same, by breaking down gates and batteries, and killed a great many brave soldiers. Then the King Kulesekara, being exceedingly terrified at that event, fled himself, by opening the eastern gate, without regarding even the clothes he had on: whereupon the brave soldiers of Lanka, killing and pursuing a great many dhamilas, took a valuable booty, including the elephants and horses, and made a great rejoicing of triumph, by running and jump-

ing backward and forward, and shouting victoriously, clapping of hands. Jayat Wyejanayeka, a minister who was abroad on an expedition of war, then returning to Lanka, made his appearance before the king. Thus the enterprises of the people who had committed charitable deeds, and were distinguished in wisdom, bravery, &c. were fulfilled as the increasing moon. The end of the seventy-fifth chapter of Mahawanse.

King Kulesekara, who escaped at the abovesaid battle, took shelter at the rocky battery Tondama, where he, being reinforced with a numerous army, marched against Lanka, and fought a great battle; at which time also he was defeated as usual, and pursued to his own country of Soly or Coromandel, where the people of Lanka fought several battles at several villages, and killed thousands of dhamilas. They again fought a terrible battle against an innumerable body of the enemy, who were encamped from Tirippottoro up to Amarawaty, being a space of three gows, and entered Amarawaty by storm, and setting fire to a great house of three stories high, and many other houses, and two castles, they subdued the natives of that country, and proclaimed the orders of Parackramabahoo there. They having fought many more battles

at various places, returned to Madhurapura, and encamped themselves there.

King Kulesekara renewed his war in various further instances, at different places, but he was every where defeated by the people of Lanka, as usual; and so the people of Lanka, conquering both the Soly and Pandy countries, established the government of Parackramabahoo, and minted the coin of that country in his name, and sent over a great number of men, elephants, and horses, which they had captured, to Lanka. At that time the King Parackramabahoo gave a great feast to the brahmans called Sarwatialika, in honour of his conquering the kingdom Pandu. End of the seventy-sixth chapter of Mahawanse.

King Parackramabahoo, the Lord of Lanka, having thus ended the commotions and dangers of Lanka, and restored peace throughout the same, being solicitous to improve the Budhu's religion, gathered all the priests of Anuradapura and elsewhere, who had a complete knowledge of the three degrees of Budhu's doctrine by heart, to his city Polonnaro, and made strict examination of all the priests as to their knowledge and belief of the Budhu's religion, under the superintendence of the great priest Causypa,

as King Dārmasōka did under the superintendence of the great priest Moggaly Puttee. Then the false and infidel priests whom they found among them were partly stripped of their priesthood and the garment and made common men, and partly banished; and so he cleared those abuses. Next to which he established a great court of justice; and as the rock Mahamera is lifted up and gathered, he gathered all the priests of the temples, who from the time of the King Abhaya had been divided into several sects, and reconciling them with great difficulty, appointing qualified ones, under the precedency of the high-priest Kaxapa, to decide all the dissensions that arise among them from time to time; dismissing the guilty, and rewarding the faithful, with instruction to them not to abuse their religion for the sake of gain: he thus, by great endeavours, reformed the religion. This was effected through the medium of the priests of the great temples, by converting the priests of the temples Abhayagirre and Jaytawana, who had subverted the true religion into the false doctrine of Wytoolyawada. He then, in concurrence with his chief ministers, conducted the priests to the royal botanic garden, got them settled there, and treated them yearly with all necessaries; and

then, leading them into the elegant pavilions, prepared upon rows of boats, ranged in the midst of the river, caused therein to be solemnised the ceremony Upasampeda,* offered them valuable costly robes, and other necessary articles; and afterwards made the temple Mahawahari equal to the temple Jaytawana in magnificence: he also built for the use of the pious and virtuous priests who live therein, eight costly houses, of three stories high, and a most costly one for the high-priest Sairie-puttra, consisting of several apartments; an image-house, of three stories high, furnished with fine images; seventy-five common houses, with as many elegant image-houses, of two stories high; 178 small houses; thirty-four gates; two libraries; many rooms of different sizes and occasions; a triangular image-house of bricks, beautifully painted with the figures of flowers, gods, brachmas, &c.; a great repository of relics, hewn in a rock, and carved therein the shapes of lions, mermaids, birds, &c., ornamented with columns, steps, and gates; three preaching halls; one cupola, called Dheirgha-neckha; eight dining-

* This was the burning of the various priests' bodies, and forming them into dawtoos, which had been preserved for that purpose.

rooms; eighty-five hot-houses; 178 necessary-rooms, &c.

Thus he, purifying the inward filth of the hypocrite priests by the power of sincere faith, made eight baths for their external purification, in rocks, consisting of steps and stone columns, &c., such as Wadha, Guha, Paduma, Hadha, &c. to be encompassed with walls, independent of about 520 dwelling-houses, at Jetewana, wherein he established the priests, with their attendants, to remain; and a house called Audauhana; and a three-story house, with many apartments and halls, built of stones, near the former, for the use of the most faithful high-priest; forty long lodging-houses, with as many subordinate rooms; eight common edifices, and six walls as of coral, with gates; thirty-four fire-rooms; also two cupolas, called Soobhaddra and Roopawattie, encircled with two walls; a large image-house of five stories, called Lankhatilleka, consisting of many apartments and halls, built of stones, decorated with various shapes and figures, such as flowers, gods, brachmas, &c. and placed an image of Budhu in it, in a standing posture, like the living Budhu.

The king, with a view to build a sacred house of twelve stories high, for a certain religious function of the priests, together with a like

image-house, and many apartments and halls, &c. called Budha-seima-prasadha, prepared the foundation in due manner; and he, being attended by a great body of people, consisting of high ministers, women, &c. came to that temple; and whilst the feast of that occasion was celebrated by the society of priests, with their chief Kaxapa, with great luxury, followed by the sounds of music, songs, and shouts of huzzas, the king took a plough, with which he marked the spot proposed for it, and the priests accordingly built three small and one capital wall round the space which extends from the eight corners, such as east, &c. to the house of Lankhatilleka, by a measure of five cubits' beam, being measured by degree in 44, 51, 38, 36, 35, 38, 57, 45, and 66; so it extends from the southern rock fifty-eight beams; from the northern rock, called Wydhyadhara, fifty beams; and the house made therein was in length five and in breadth thirteen beams, and the hall thereof in length six and in breadth fifty beams, and the wall of the high priest's house in length twenty and in breadth eight cubits: so the same being completed, was given to the priests with Atapirikara, or the eight sorts of articles useful for priests.

The king also made a southern garden,

wherein he erected twenty-two lodging-houses, and as many long houses of two stories high, twenty fire-rooms, forty-one common houses, of two stories, two walking-halls, and a wall of ten gates, each having a preaching-hall; and the same, with all useful articles, he offered to the priests; and made a northern garden in the same manner; three rooms at the corners of the great cupola, hewn out of a rock, one of which is called Widdhyadera; and of the two others, one contained the Budhu images in a sitting posture, and the other in a lying posture, made of the same substance by stone-cutters; a cupola remarkable for its largeness, which surpassed other cupolas, in height 1300 cubits, rivalling the second Mahamera;* and the same being done by the three sources of power, namely, the power of rahatoons, the power of gods, and the power of the king, he named it Dhamilamaha-chyttyah, because the same was made by the captive dhamilas, who were taken in the war.

He built also the temples called Essi-pathana and Jatendhana, at the city Syakha-nandha;

* The great rock which is the support of the heavenly kingdom of Sakkraia.

and the temple at the place called Raje-wasie-Chujanga, and a three-story house in the repository, containing three images of Budhu, neatly wrought; and a house of two stories with nice work, two long houses, four gated walls, eight common edifices, one preaching-hall, one walking-hall, eight fire-rooms, six secrets, one bath, one stone wall round the premises, and a garden for the general use of the priests; and the same he did in the cities Sinhapoor and Sakha.

This mighty monarch also erected the temple Kusinara; and near the repository house thereof he made an image-house of three stories high, three long houses, one preaching-hall, one walking-hall, sixteen common edifices, three gated walls, six fire-rooms, and one temple called Wellowana. At the subordinate city called Wiejetha, he built three image-houses of three stories high each, with net-works; one cupola, one walking-hall, one house of two stories high, four gated walls round them, four long houses, one small house, one fortress, one dining-room, one preaching-hall, seven fire-rooms, and many other temples, to stand at every gow's distance, each of them containing image-houses, walls, preaching-halls, &c.: also one temple for the use of pious priests,

called Rupilla; one elegant house of two stories high, four long walking-halls, four long houses of two stories high, one house consisting of many apartments, built with stones, four common houses, &c.: so he offered the same to the priests, with other articles useful to them.

The king having sent a certain minister to renew and repair the ruins which aforetimes had been sustained at the city Anuradha, by the dhamilas, and which had been found impracticable by many other kings, caused the cupola Ruanwelly, of 120 cubits high, to be repaired completely; and three other cupolas, namely, the Bhayagirie, of 140 cubits high; the Jetewana, of 160 cubits high; and Meressa-wattie, of eighty cubits high, which also had been knocked down by the dhamilas, and were overgrown with wood, and frequented by wild animals, such as tigers, bears, &c. As the same had been the field where the entrenchments were raised in the former wars, he cleared off the woods, and rebuilt and whitewashed the same; and also rebuilt the temple Lowa-maha, which is on each side 100 cubits high, by raising up the 1600 pillars of rock; and prepared all the hundreds of stores, and other edifices; which being all neatly done, in a wonderful manner, together with sixty large houses, and the wall round the city, he built many other edifices

and an almonry, and then he offered up his alms.

Then having restored all the ruins of Thuparama, &c. he also repaired the defects of the sixty-four cupolas at Myttyagirie.

It is therefore to be observed, that if such wise men, who possess such great wealth, have so highly interested themselves in good deeds, what man would delay in performing such deeds ? and therefore all wise men ought to follow the example. The end of the seventy-seventh chapter of Mahawanse.

King Parackramabahoo, with a view of securing his country from being subjected to a famine, made numerous gardens of fruit-trees at many parts of the city. Among the rest, he made a large garden, consisting of one lacse of fruit-trees of each sort, and named it Unwartha, which he offered for the use of the priests in general, in addition to two great tanks called Gooha and Silaw, that they might bathe in them in the warm weather. He also made the following capital gardens for the use of his subjects, the Cingalese, namely, Diepu, Maighawarna, Chittalata, Missaka-Rajanareya, Sankatilika, Tiloka-nundanu, Vanarakaru, Yamessawa, Manchura, Nermittapura, Jangabhara, Pooma-

wadhuna, Sansaurapalu, Pharosuku, Sawlipottee, Soma-natha, Sthannakonka, Otteru-kura, Bhurokucha, Puluchery, Kridacuru, Pundawaevana, Ramiswara, Santhosa, Chütamany, and Prachiera.

This great king erected in many parts of his kingdom 101 cupolas, 300 image-rooms, 476 images of different sizes, besides 6100 image-rooms, and seventy-three cupolas, which he had repaired; and he also built, for the reception of priests that resort thither from the four directions, 230 lodging apartments, fifty preaching, and nine walking-halls, with 144 gates, and 192 rooms for the purpose of offering flowers, &c., also thirteen temples, with sixty-seven walls. He also built, for the use of strangers, twelve apartments and about 230 halls; and he repaired about thirty-one preaching-halls, and hewed out temples in thirty-one rocks, and built five great apartments, and fifty-one rest-houses for strangers; repaired eighty-one temples, and dug out many lakes; erected many tanks for the benefit of agriculture in many parts of the country, together with the great lake Parackrama-Samodraya, which is like a sea, and the lakes Parackrama-talaka, Mahindo-talaka, Aikaha, Parackrama Sagara, Kotthaka Budhu, and Niggharaya.

This great king also made, in various parts

of this island, 1470 ponds, and about 300 pools, with rocky steps, and repaired an immense number of old lakes, such as Mainhara, Mahadareyallaka Swarna, Dureotissa Kalo, Brahmagrama, Nale-kaira, Maha-stambha, Rohera Giritalaka, Kumbhala, Sobha Kauna, Padie, Katie, Pattapasana, Mahana, Mahanama, Mustaka, Wadhana, Mahœdatha, Kaunagama, Dwarachawala-hassa, Suramana, Pansangauma, Kaulawallie, Kaukallie, Angagrama, Hillapattaka, Khaudu, and Madoga, together with an additional number of 467 small lakes, and 1,395 great lakes. This king, stopping the water-course of the river Caura by erecting a rocky bank across it, drew its water into various directions in the following manner: the water running through the mouth Mukara, enters the Amuna* Gambhura; the water-course that runs towards the forest Mahamaigha, enters the Amuna Haimawattie; the water that runs through the drain Panalie, enters the Amuna Neelawahausie; the water that runs through the drain Keelakara, runs to the Amuna Salalawotie; the water that runs through the drain Wettawatie, enters to an Amuna of the same name; the water that runs

* An enclosure made of high banks to keep water in for the use of agriculture.

towards the south through a spout, enters the Amuna Tungha Chaddra; the water that runs through the drain Mungala, forms a river of the same name; the water that runs through the drain Munchydwara, enters the Amuna-champa; and the water-course of the lake Toya, in its way to that of Poomardhama, forms itself into another lake, called Saraswatie; the water-course that runs to the west, enters into the Amuna Wenowatie; the water-course that runs from the lake Pornawardhana, towards the west, enters the Amuna Yauma; the water-course that runs towards the north, enters the Amuna Sarabhoo; the water-course that runs through the great garden Laksayanaya, enters into the Amuna Chandra-chaga; and the water-course that runs through the great temple Jaitawana, enters the Amuna Narmeda; and the water-course that runs from it forms into the Amuna Peranyana, which falls to the north; the water-course which runs from the lake Anotalha, delivers itself into the Amuna Bhagerie, and from thence it runs to the south, and is delivered into the Amuna Awartha-ganga; the Amuna Tambra-Parna, which runs to the north from the tank Ambala; the Amuna Acherewata, which fell to the west from the river Mawallie (which is the relief of famine), runs from it to the east, and

forms itself into the Amuna called Gomathie; and the Amuna Maha-paharanee, which fell to the north; the Amuna Satharuddha, which fell to the east from the river Acherawatie; and the great tank which fell from the southern water-course of the same river; and the Amuna Kalandie, which fell to the south from the same river; the Amuna Kawairie, which runs from the tank Giritalaka to Kaddura-watte-talaka; the Amuna Somawattee, which runs from Kaddura-watte-talaka; and the Amuna which runs through the village of Arimaddha-wiyeya; and the water-course Godawarie, which runs from the river Kara, and delivers itself at the lake Parackrama-Sagara.

He also again renewed the ruined old lake Jaya-ganga, through the city Anuradha, and made 534 small Amunas, and repaired 3300 Amunas which aforetime had been decayed; and he made various other things in his country, and the cupola Sooti-gara, at the village Sooti-gara; and a cupola of 120 cubits high, at the village Pooga-gama; twenty-two repositories of relics; twenty-seven groves of banian trees; 100 image-houses; fifteen caverns; twenty-one lodging-houses for strange priests that came from the four directions; and eighty-seven halls for the strangers; about thirty-one houses for the

purpose of offering flowers; seven preaching-halls; five large walls round the place; forty-three images of different sizes, and about twenty-four image-houses. He again repaired, for propagating the foreign corn, the tanks Galoo and Talgaloo, and the Amuna Rajienee Telipackha Willattakanda, and repaired 358 defective parts of several old tanks, and thirteen drains for the same, and raised dams to secure 160 small tanks and 170 decayed tanks; and then caused all the works of the villages, and other habitations of the country Rohuna, to be made up; and built a great cupola called Rathanawalie, of 120 cubits high, at the village Kirigama, where the body of his mother had been burnt to ashes; and sixteen repositories of relics, and seven banian-trees, and an enclosure for banian-trees; seventy gardens of banian-trees; also forty-three image-houses, of two stories high each; two preaching-halls; seventy-five images; thirty-seven lodging-houses for the strange priests that resort from the four directions; forty-seven walls, with twenty gates; sixty-one houses for strangers; four gardens; three images of the expected Budhu Maitri; and five dancing-halls,—furnishing them with all necessaries.

He then repaired in the same place the

following additional works; namely, 170 cupolas, twenty-two enclosures for banian-trees, 170 large image-houses, one repository of relics, seven houses containing images in the lying posture,* forty dens in rocks, four tiled houses, four long houses, one house of three stories high, thirty-one preaching-halls, 120 lodging-houses, 128 libraries, four houses for strangers, twenty-four temples of dewetas, and 103 gates in 120 walls. He also made and delivered to the priests 200 tanks, such as the tank of the village Oorowalla, and the tank of the village Pando Columbo, &c.; repaired sixteen spoiled tanks, eighteen spoiled ramparts, rebuilt 205 ruined tanks, built stone drains for ten tanks, and forty-four Amunas at different parts.

Thus the whole island Lanka was improved and beautified by this king, whose majesty was so famous in the annals of good deeds, and so

* Budhu is thus represented in the temple of Heetatua, in Ceylon, which, at the time of M. Cordiner's visit, had suspended on the walls the delineation of the Jutaka of the Budhu, in his existence of Bombadat Raja. The story is given in the "Doctrines of Budhism." The Budhu's image reclining on a couch of stone, in a tank of water, is also existing at Cotamandhu, the capital of Nepaul.

faithful in the religion of Budhu, being endued with power, and wisdom, and being the lineal descendant of the royal tribe of Mahasammatta, who is styled Sree Parackramabahoo, being the king of kings, and whose fame extended abroad as the light of the moon. He, after the thirty-third year of his reign, departed this life, and was regenerated or born anew as a deweta, called Naradewa, at the desert Himmalla, to possess a prolonged life of a whole calpa, or duration of the world, and which was furnished with 84,000 rocks of gold and silver, upon a golden rock Rangiri, as his abode. The end of the seventy-eighth chapter of Mahawanse.

Now the wise Prince Pandita-wijeya-Chako, the nephew of the old King Parackramabahoo, succeeding to the throne, and declaring himself King of Lanka, released all prisoners who were labouring under the misery of imprisonment by his uncle, the old king, bestowed upon them their respective lands and tenements, to please them in every respect, and made the city Polonnaro like the kingdom Alekamanda, or the kingdom of the prince of the devils, Wassamoona, and like Amarawatie, the kingdom of the god-king Sakkraia; and he composed poems in the Palee

language, in which he was skilled; and this wise king, after the manner of his grandfather, King Wyeja-Chako, declared peace with the kings*

by sending them*

improved the religion of Budhu, by gratifying the priests of Lanka with necessaries, indulged his subjects with four sungrahas, administered justice without revoking the ancient customs, and without attaining himself to the four agathas, or the four principal vices, treating honest men with indulgence, and the wicked with disgrace. Thus he endued himself with piety and meekness, nourished the priests constantly, with loveliness and reverence to the holy Tuno-ruan, or Budhu, his doctrine, and his followers: the priests furthered his endeavours, like a bodhi-sutwa, or an expectant of a Budhuship. He, rendering himself alway favourable to all men, and doing many good deeds both to the world and the religion, continued to reign no longer a period than one year, when he was destroyed by a King Killen-kisda-mihindo, who then usurped the throne; but vengeance suffering him not to live longer than five days, he met with the same fate by the revolt of the whole country, consisting of

* Here is an hiatus in the original MS.

ministers and brave soldiers, who, rising against him, supplied the throne by the viceroy of the King Kheerti-nissunka-wijeya-Chako, a native of Calinga. He built an elegant repository of relics in stone at the city Polonnaro, in the course of sixty hours,* and raised the cupola Ruanwelly higher, and furnished it with frieze-works; he built a temple in his own name, consisting of 100 apartments, and offered it to the priests, who were also supplied by him with sew-pasa; he repaired the temple Dambalo, by plating the walls with gold and silver plates, tiling it with golden tiles, making seventy-three images of Budhu, all covered with golden plates, and named it Rangiri-Dambolo.

He then went and worshipped, with his four description of forces, chatur-angarie,† the print of Budhu's feet at Samantha-koota, or Adam's Peak; and he planted gardens of fruit and gardens of flower-trees, built free inns for the use of the travellers throughout all parts of Lanka; and thus duly performing many good works, he reigned nine years.

* A European hour makes two and a half Cingalese hours.

† Soldiers on foot, on horseback, in chariots, and on elephants.

He was succeeded by his son Weera-Chako, who did not reign a longer period than one night; on his unfortunate death, his brother Weekrama - Chako succeeded to the throne, who likewise died in the third month of his reign.

His brother Ramedagung succeeding him, could scarcely maintain himself on the throne nine months, when the viceroy pulled out his eyes, dethroned him, and supplied his place by the Queen Leela-wathie, who was the chief consort of the great king Parackramabahoo; she reigned uninterruptedly during three years, when the kingdom was surrendered to the King Sauhasu-malla, of the royal tribe Ockakee, who was vigorous as a lion; but in the second year of his reign, the minister having expelled him the throne, he was succeeded by another queen, Keelanka-wathie, being the chief consort of the King Keerthenissunka; and she, during her reign of six years, built a temple in her own name, at the village Punna-saulaka, and appropriated for its use lands containing paddy fields, gardens, and servants, and other necessaries for priests; and another elegant temple at the village Wally, which she likewise offered to the priests; together with many other public edifices, built in her own name; and lands containing gardens

and paddy fields, servants, servant-maids, and other necessaries for priests.

Afterwards an infant prince, Darma-soca, having been crowned in the third month of his birth, continued on the throne only one year, when Manikunga, a dhamila king, who invaded Ceylon with great forces from the country Soly, or the coast of Coromandel, killed both the babe and his ministers, and subdued the kingdom; but many of the ministers, who escaped his attack, did not suffer him to continue a longer period than seventeen days only, when he was put to death, and the throne was restored to the former Queen Leela-wathie, who had reigned once before.

From the commencement of her reign, she had scarcely passed one year, when a foreign king, called Loukissura, invaded the island with strong dhamila forces, and conquered the whole island Lanka, and stationed himself at the city Polonnaro; but the powerful ministers of Leela-wathie were not capable of ingratitude, and they bravely manifested their loyalty towards her by recovering back to her the kingdom in the course of nine months.

Scarcely had seven months passed when another foreign king, Parackramapandu, invaded Lanka, and by the power of his numerous

Pandian forces, conquered the island by expelling Leela-wathie, and reigned himself peaceably for three years.

At this time, the people of Lanka turning themselves to become wicked and superstitious, lost the care of the guardian gods of Lanka. A king of the country Kaulingo, called Magha, invaded Lanka with 24,000 brave dhamila soldiers, and began to destroy both the country and religion, by knocking down thousands of cupolas, such as the great Ruanwelly, &c. making the gardens and great houses belonging to priests the lodgings and possessions of dhamilas, confusing and degrading the casts, and making the noblemen bond-servants, propagating the heathen religion in the island, plundering the property of the inhabitants, tormenting the people by cutting off their limbs, such as the arms, legs, &c. So the whole island was made like a house set on fire, or like a funeral house, causing still further dhamilas to plunder from village to village. The invader then taking the King Parackramapandu prisoner, who was at the city Polonnaro, he pulled out his eyes, and confiscated his property, consisting of pearls, precious stones, &c. and established his tyrannic government in Lanka, and appropriated to himself all the property belonging to Tuno-ruan, or

Budhu, his doctrine, and his followers, the priests. So he reigned twenty-six years, committing many abominable and infernal sins. The end of the seventy-ninth chapter of Mahawanse.

It is supposed that, by the kind restoration of favour by the gods in the superior class of Maha-Sakkraia upon the people of Lanka, a prince, called 'Kalingu-wejeya-Chako, being of the royal tribe of the King Sree-sunga-bo, the conveyor of the holy banian-tree, brought up at the kingdom Maya,* having gathered a vast number of Cingalese forces, he proceeded, as a beam of fire sprung up in the dark, against the enemy, and with hostility pursued them from village to village, killing every one of the enemy that he encountered, which obliged them to leave the kingdom Maya, and take shelter at Pihitty, where they sojourned.

The King Kalingu-wijeya-Chako, when he had conquered Maya, built a city there, called Jambod-drohnu, or Jambu-dewa, where he settled himself. The priests who were scattered, as the religious books were destroyed by the

* One of three different kingdoms of Lanka, viz. Rohuna, Maya, and Pihitty.

dhamilas during the time of the aforesaid kings, having preserved their priestly robes and begging-dishes, came now to Maya, where they were supplied by the king with the four sorts of necessaries useful to priests, called sewpasa.

The relics and the begging-dish of Budhu, which at the war of the dhamilas had been carried by the great priests from the city Polonnaro to the top of a mountain, which had been secured by the entrenchment of woods, and of rocks, and a moat of water; yet, they finding it not safe enough, the same were buried in the heart of the earth, while they proceeded themselves to the kingdom of Soly and Pandy, on the continent; and on their return to the kingdom Maya, in Lanka, the king hearing of the existence of the relics and begging-dish, was exceedingly pleased, and immediately proceeding up thither with a vast number of people and priests, conveyed the relics back to the city with great ceremonies, causing the offerings to be made from village to village with great joy, as if he had gained the emperorship Chackra-warthie;* and then he, with a view of saving the same from further dangers, made a repository, hewn out on the

* Sole king of the world.

top of a rock, so that the same might not be injured by any human power, erected walls and gates around it, all inlaid with golden plates, like a heavenly palace that had descended from the Dewa-Lōka; adding many more small and great houses, walking-halls, water-pools, and gardens, for the use of the priests, and lodged them in it, celebrating a great feast on the occasion; and appointed priests to guard them, who were supplied with lands and alms, having instructed them to continue in their daily ceremonies of worship.

He also built there a temple, by name Wijaya-soondera-rama, and another at Wettele,* and rebuilt the cupola of Calany, with its pinnacle; which had been damaged by the dhamilas, repaired all the images of the temple of the same place, which had been defaced, and built many other temples at Maya; assembled all the priests in Lanka, who were long dispersed through divers countries, and making happy the meeting among themselves, caused them to attain to the high quality of the priesthood, Upesampada; and whilst the feast was continued, which lasted eight days, offered the priests of the whole three kingdoms of Lanka the eight pireekura.

* Now called by the Dutch Pasbetaal.

The king now being apprised of the declining state of both the literature and the Budhu's theology among the priests, in a greater degree since the books had been consumed by the dhamilas, resolved himself to put on foot the work of propagating both; because the Budhu's doctrines, being written in the Palee language, which aforetimes had been borne by heart by those great learned priests, had been committed to books at the time of the King Walagam-abha, since which the same books had been disused, as a thing shut up in a vessel, without exercising them in the minds of priests; at last the books also were lost, and thus the Palee doctrine of Budhu vanished, like the day without the sun, and the night without the moon. Thus stupid priests, who were not acquainted with the religious precepts, and the ignorant people, who lived in the world like beasts, were made themselves the objects of future torments.

The king, therefore, speaking of the doctrine of Budhu to his immediate attendant priest, Anunda-Maha, said, "O Anunda! the 84,000 precepts of my doctrine which I have delivered, should be reckoned as 84,000 Budhus, who would guide you after me;" and again to the king-god Sakkraia, "O king of gods! though one should build a house of gold as big as the whole

Sack-walla, of 3,610,350 yoduns in circumference, extending in height to the uppermost heaven of the god Brahma, and get Budhus, Passe-Budhus, and great rahatoons, seated in it, and offer them alms containing sew-pasa, the merit thereof is inferior even to one-sixteenth part of the merits acquired by preaching, or causing to be preached, a single verse of my Palee doctrine, of three different degrees, called tri-pittaka, one of which is concerning gods, one concerning the laity, and the other concerning the priesthood." He improved the 84,000 doctrines of Budhu during his reign, by causing the same to be copied into books, paying the copiers the exorbitant sum of 84,000 masurans* as wages; and he also employed priests to teach the younger and more ignorant of the priests, at his own expense, and he daily supplied them with every necessary, at his palace, except to those of high quality, who were supplied at their own places of residence; and so the religion was improved.

The king having called his two sons, Parackramabahoo and Bhuwaneka-Chako, (of whom the first was predestinated to be the most fortunate, according to the judgment of the astrologers, who was to overcome the enemy,

* A gold coin.

and exercise high power in Lanka, after having made himself the sole king thereof, and improve the Budhu's doctrine, and who would also obtain royal virgins for his consorts from foreign countries,) he made them sit by him, and having kissed them, he shed tears of joy; and as they were educated in all sciences, he sowed his first seed, namely, Parackramabahoo, in the field Lanka, or made him king, after he had given him advice, and delivered to his protection the assembly of priests, under the presidency of the high-priest Raxapa, together with the relics and the begging-dish of Budhu, and all the inhabitants of Lanka; and went to the world of Dewa-Lōka, in the fourth year of his reign. The end of the eightieth chapter of Mahawanse.

After the happy coronation of Parackramabahoo, who was skilled in the eighteen arts called Silpa, and in all sciences, and who subdued the whole three kingdoms in Lanka, he settled himself at the city Jambod-drohna, appointing his brother Bhuwaneka-Chako as viceroy, and giving him one half of his dominion.

This mighty prince determining to put an end to all abuses and tyrannical oppressions of the dhamilas, yet resolving to celebrate a feast

and offerings for the relics and begging-dish in the first instance, he brought the same from the place were they were first deposited at the rock, through a road prepared with spread carpets, to the repository called Wijeya-soonderarama, which he had built near his palace, and placed them upon a valuable seat, prepared in it for that purpose, putting them in a box made out of a precious stone, which was again put in another of gold, of the worth of five lacses, which was contained in another of silver, of the size of two carpenter's cubits, made of 30,000 silver coins; making great ceremonies, and himself keeping daily the five commandments; and in weekly poho, or the holy days, the ten commandments of Budhu; giving alms to priests four times a month; attending to hear the doctrine of Budhu preached in the night; and keeping four lamps always lighted, and not to be extinguished, with four sorts of oil, namely, the cow-butter, the civet, the camphor, and the oil extracted from the seeds called talla, — these lamps to burn for twelve years' continuance; offering every day a lacse of flowers of each sort; causing four daily almonries, near the repository, to be supplied with various sorts of sweet cakes: so he caused the feast of relics to be performed by the inhabitants during three successive

months. At last he bathed himself in the odorous water; and in the meantime, offering a lacse of lamps to be lighted with raw camphor, he attained himself to the Budhu's ten commandments: then he took the relics of Budhu upon the palm of his hands, resembling two petals of a tank-flower, and begged them that a miracle might be shewn, and instantly the relics ascended themselves to the sky, as a moon, and displayed the representation of Budhu, brightening the whole kingdom with six different-coloured rays, namely, blue, green, red, purple, yellow, and a mixture of all colours; and, in the course of seven hours and a half, returned back to the king's hands, assuming their original shape: when all classes of people, at that miraculous sight, being surprised and overcome with joy, made the whole city resound with their shouts of huzza and thanksgivings, whilst the king, who was likewise overwhelmed with pleasure, cried aloud as a lion, in the midst of the people, saying, " The fruits of my life have this day been obtained, and the merits of my good deeds have this day been shewn to all." So he, offering to the relics, also his crown and sixty-four sorts of his royal apparel, put the relics into the aforesaid box, and replaced them in the repository with great ceremonies and offerings,

with seven gums and fragrant odours, during seven days' continuance. The end of the eighty-first chapter of Mahawanse.

From this time the people of Lanka, who had seen the king's piety and virtue, professed themselves animated with a most profound loyalty to him; and various kings of strange countries hearing this, and being themselves aware that they could not withstand his power, sent him presents.

The king, who had an anxious care to have his country well populated, abolished the laws inflicting high penalties, establishing in their stead easier punishments; such as that those who deserved death or deprivation of limbs, should be punished with imprisonment; those that deserved imprisonment or banishment, with fine; and those that deserved fine, with mere reproof.

Having established his military forces, he commenced his intended war against the dhamila enemy, who tyrannised during forty years so cruelly in Lanka, by killing and repulsing thousands of his enemies, who were encamped at fifteen stations, in numerous armies, as the water of the sea without an empty space, as elephants destroyed by lions, or snakes by guroolus. They

overcame, however, twelve great attacks repeatedly and successively made by the great dhamila forces, who were engaged once with an army of 20,000, and again with 40,000 soldiers, having armed themselves with venomous weapons, under the command of the dhamila kings, Tambalingam, &c. who, being thereon highly discomfited, were obliged to retreat with the residue of their forces to the city Polonnaro; when they held a council, and disputed upon the point, that it was not possible for them to resist the mighty power of Parackramabahoo, nor was there any one upon the earth that could withstand his power, as he had thoroughly subdued even the kings of foreign countries, much less the people of Lanka, or what could the dhamilas do, who must disperse at his sight as fire-worms at the sight of the sun. So they resolved to flee, with their wives, taking with them their jewels and baggage, containing silken clothes, and other valuable things; but in carrying the same into effect they were misled by the superior abilities of Parackramabahoo; for as they, instead of the eastern gate of the city, passed through the western, the Cingalese armies being stationed in their posts, encountering the enemy, thus carried the king's order into com-

plete execution in an instant, and made prizes of all their property, and conquered the whole island for the King Parackramabahoo.

In the eleventh year of this king's reign another invasion took place, by a King Chundra-Chano, with strong dhamila forces, called Chawak, who began to ruin the country and afflict the people greatly; when the king, having detached armies under the command of his own nephew, Weera-Chako, a brave general, to encounter them, he formed the army into several wings, marched against them, displaying great bravery and boldness, as the god Rawho* approaches to swallow up the moon of the King Chundra-Chano in the sky. And thus the two mighty parties meeting together, fought a dreadful battle, at which Weerabahoo, the king's nephew, overcame his enemies, killing and destroying them like as if a wood of reeds had been crushed and destroyed by the gust of a tempest; and the whole island was restored safe to the king, whose fame spread throughout Jambu-dwipa, or

* The planetary monster called Rawho, who is supposed, on every eclipse, to endeavour to destroy the moon: hence, in China and throughout Tartary, in common with every Budhist community, they beat gongs and make hideous noises to drive the monster away from his prey.

the continent, from whence he was supplied with royal virgins for his wives, and other gifts.

The king having proceeded to Dew-nuwana,* where the temple of the god Wisno is situated, worshipped him by making a divine feast, and built many more edifices for its use; and then returning to his palace, at the city Jambod-drohna, settled himself there, after he had overcome in all his battles, and had recovered the whole island. The end of the eighty-second chapter of Mahawanse.

The king thereafter reinstating all the legal proprietors in the possession of their respective lands and tenements, of which they were deprived by the invasions of foreign enemies, and settling them as before, and restoring all the gardens and sowing-grounds of priests, the lands belonging to the temples, the private property, and the lands belonging to the general body of priests, to their respective holders, enriching the inhabitants, and enriching the country, repairing the ruins of the temples, rejecting all the impudent and intemperate wicked priests, thus he rectified all the abuses of the religion; and then sending many gifts to the country Soly,

* Dondra, in the province of Matura.

or the coast Coromandel, and bringing pious Sollian priests, who were conversant in the three degrees of doctrine tri-pittaka, he propagated the religion; and also conducting hither a great priest called Dhurmakeerthy, being a rahatoon, who was one of the sect that was in the country Tumbha, by sending thither many gifts, such as sandal wood, &c. he received him with profound respect and great joy, and treated him with feasts and offerings, supplying him constantly with sew-pasa.

He then resolved to prosper the country by the building of all the public edifices that were even intended by former kings, for the education of all candidates for the religion, and all sciences: he also made a plantation for the use of the priests residing both in deserts and villages, presided over by eight high priests, consisting of rows of fruit-gardens and rows of flower-gardens, building in it many elegant houses, with many halls and apartments for several purposes, such as for their repose in day-time and in night-time, and for waking, which he delivered over to the priests, with many other offerings and feastings.

He then, gathering all the pious priests that were dwelling in the villages, permitted them to become hermits in deserts, by treating them

with nourishment, &c.; he procured books from Jambu-dwipa for the education of the religion and all sciences, and improved the village priests in knowledge, and made them to be skilled in both; he taught his own brother, Bhuwaneka-Chako, the doctrine of tri-pittaka, or the three degrees, and caused him to preach to the priests, to whom, in the meantime, he made many offerings and feastings; he celebrated eight great feasts on eight different occasions, namely, on the third, sixth, eleventh, twelfth, seventeenth, twenty-first, twenty-seventh, and thirtieth year of his birth, by constructing a large hall, to be supported by sixty pillars, and adorned with white linen, and then conducted priests to it, treating them daily with many offerings, and causing the samaneras, or the priests of lower quality, to attain the high quality of priesthood Upesampada, and appointing pious learned ones to the high priesthood, offering them many valuable treasures, and again to all the general body of priests, with eight perekards. The end of the eighty-third chapter of Mahawanse.

The king built, for the purpose of repositing the relics of Budhu, a large temple at the city Serewurdhuna, with a high wall round it, con-

taining many gates. It consisted of dwelling-houses, halls, banian-trees, cupolas, gardens, image-houses, all very neatly made, and the city itself, which extended in breadth two and a half gows, having levelled the ground as smooth as the lid of a drum; and spreading white sand upon the surface, hoisted up so many tapestries as to keep off the beams of the sun; and being adorned with plantain-trees, flowers, and decorated richly with things on both sides the road; and furnishing the empty space of the ground of the city with royal arches at every five cubits' distance, and at every ten cubits' distance, with arches made of silken stuff, and at every 100 cubits' space of ground, with an image-house three stories high each, encompassed with a wall, neatly decorated. He also hung round the city white tapestries in the shape of the moon, and in various other shapes, to appear as if the goddesses were dancing in the air; and erecting a circular row of halls, decorated with transparent stones, as bright as the heavenly seats, and a circle round the city of machinery figures, in shape and motion like the god Brachmas, and in a dancing posture, with white fans in their hands; and another circle of figures of the dewetas, which were decorated with various colours, and a circle of figures like

elephants, all acted upon in the same manner, to have their motions to play from one end to the other, so as to please the eye of spectators; with many other offerings.

Then he caused all the inhabitants of Lanka to be arranged in due order on both sides the road, in the city, to the extent of one gow, to give shouts of huzza and shouts of thank-offerings to Budhu, whilst the king himself, arrayed in royal apparel, mounted upon an excellent chariot, bearing the relics and the begging-dish of Budhu upon his head, and attended by priests of both orders, pious men, and others attached to the religion, of both sexes, carrying flowers, &c. conducted the relics through the road furnished with offerings, such as golden tapestries, silver tapestries, golden pots, silver pots, golden whisks, silver whisks, golden boxes, silver boxes, golden fans, silver fans, till they came and placed the box of relics upon the seat which is in the hall, decorated with transparent stones, in the midst of the temple Seriwardhuna; when immediately all the pious people offered to the relics and the begging-dish of Budhu in the forenoon, with a shower of flowers of all sorts and colours, to be sprinkled over them; and the king, with odorous rice, suanda hel, and fruits very ripe, consisting of plantain, mango, jack, &c.; and then

again with various sorts of valuable things, and in the same manner to the priests, with victuals, drinkings, and with eight perekaras, for hundreds of priests; and afterwards offered so many lamps to be lighted with fragrant oil and camphor oil, as to make the whole space round the temple like the sky with stars; whilst many continued in dancing, singing, and playing on the five sorts of musical instruments, in the halls and the roads, from place to place; and others attending the doctrine, and preaching upon the seats prepared by pious men from place to place, giving, at the rest of every sentence, shouts of thanksgiving to Budhu, and saying, "Aho Budhu! Aho Dhammo! Aho-sungho! or, O Budhu! O Budhu's doctrine! and, O Budhu's followers, the priests, how dear and how eminent ye are!" so the feast was continued for seven days in a most luxurious manner. He afterwards building a great temple, offered it for the general society of priests; and he built a large temple after his own name, called Parackramabahoo, consisting of many high and elegant houses and halls, and offered for its use many lands, making great feasts. His brother built, at the city Seriwardhana, a temple called after his own name, Bhuwaneka-Chako, consisting of many public edifices, which he offered after a great feast had been

celebrated. The king built, at the city Hastigirrie, a temple after his own name, and another called Maha-mahinda. He repaired the defects of the great temple at Calany, which had been built by a king called Yattala-tissa, of five stories high, where he also made a triangular image-house, containing images of Budhu in the lying posture; and then having erected a hall upon a four-square rock, making it smooth, offered many things, such as flowers, lamps, victuals, &c. once a-week. He planted near that temple a garden of cocoa-nut for the use of the continual lamp-offering; and then the repository-house, of two stories high, which had been built at the temple of Attanagalla, by the deaf king Abha, in memory of the King Sree Sunga-bo, who cut off and offered his own head at that place to a poor almoner, was rebuilt by this King Parackramabahoo anew, making it a golden house of three stories high; he built another great temple at that place, upon the very spot where the body of his father, the King Kalinga-wijeyabahoo, had been burnt to ashes; and in the same place an eight-angular image-house, containing the Budhu's images hewn out of stones.

Now the king, hearing that the Budhu's robe, which he had worn in his lifetime, called Paunso-cula, and a relic, namely, the tooth of

the chief priest Raxapa, were in existence in Lanka, in the great temple at the province called Pas-yodon, he proceeded thither with the priests, attended by the four sorts of armed people, and there finding them remain, made a plentiful feast, of three days' continuance, with the usual offerings of fragant flowers, perfumes, lamps, rice, &c.; and he again proceeded to where the temple of the deweta Oopolwan is situated, and there he built a divine temple, as splendid as the palace of the king-god Sakkraia. And the city of that place being made rich with all things, he caused a feast to be performed yearly in honour of that god; and thence proceeding to the city Jambu-drohna, where his father had built the temple Wijaye-Soondra, built a high wall round it, containing many gates, and an elegant repository of relics of three stories high; and conducting the relics to it, placed them upon a high seat, which was furnished therein, and made a great feast during seven days, offering all sorts of valuable things; and then the king, being desirous of having daily the view of an image in the likeness of a living Budhu, made a great walking-hall of gold. This king caused to be made an image just as the living Budhu; and having assembled all the priests and the principal inhabitants of the island, celebrated a feast

during seven days, according to the old custom. The king afterwards having been informed of the great advantage that flowed from the charity called Cattinaya, he resolved to do the same, as he did accordingly, and gave eighteen Cattinas in one day; and also he fed on that day all the priests in the island. The king did these charities in great abundance. He resolved once to make an offering to Budhu, for which purpose he adorned his palace like that of the god named Sakkraia, and his kingdom like the divine world; then he brought dawtoo, and placed the same on the throne, accompanied with all sorts of honour and pomp, and celebrated it during seven days, having assembled all the priests in the island. He proceeded with his retinue to the mountain called Samantakootaye, where he performed his adoration at Sripada-lanjaneya (the mark of the footstep of Budhu), which is respected and adored by all the gods. This is the eighty-fourth chapter, called Wiwida-koosalakarane, in the book Mahawanse.

The King Parackramabahoo then having resolved to do every thing for the public welfare, he bethought himself which of his ministers he should employ for that purpose; and, at the same

time, remembering that the minister named Dawapati-raja was a pious man, who had once planted a cocoa-nut, wishing to have spring up three plants from the three eyes of the cocoa-nut, which accordingly came to pass; and that he once having seen an indigent man, gave him much riches, with the desire of becoming a Budhu; therefore the king thought that this minister would be a fit person to carry into effect his resolution: so the king sent for this minister, and told him that the road to the mountain Samantakootaye was as bad as if it had been made by the deity named Wasawarthy-mareya; that it was a painful journey to all the people of the eighteen countries who were going there for adoration, and therefore that he should cause to be made a good road.* The king also addressed the minister, saying, that the King Upatissa, in his lifetime, had erected a temple in the village Attenagalle, which since had fallen down, and therefore that he should rebuild the same, &c. &c.

* In this he imitates the Budhu, who levelled the road for his predecessors, and thereby acquired a meritorious claim to the Budhuship; hence the practice still exists throughout the East. The Wassewarthy Mareya is the great enemy and foe of the Budhu, and a powerful god of the intermediate heavens, or Dewa-Lōka.

This minister having accepted all these commissions of the king, he first proceeded to Ganganypooraye, where he caused to be made, with all magnificence, the image of the god named Soomena-nom-dewa-raja. Then he having resolved to make the road to the mountain Samantakootaye, he caused to be taken along with him the said image, with much labour; and so he arrived at Gambapale, and from thence he began to make bridges: he caused one to be made at Mookaddewareye of the length of thirty-five cubits, one at Cadjotanadiye the length of thirty cubits, one in the village Ullapama the length of thirty-six cubits, one at Ambagomerar the length of thirty-four cubits, &c. &c.; all which were of sufficient strength to be passed over by elephants, horses, and all others. He then erected buildings over those bridges, into which he having invited a great number of priests, distributed alms. Then he proceeded to make the road through the wilderness, and having completed that work, he arrived at the said mountain, where he performed his adoration at Sripadaye, and placed the image of the god: he also caused to be erected a building, and made offerings of various descriptions. The king having been informed of all these performances of

his minister, expressed his full satisfaction thereat.

This minister afterwards proceeded to the temple in Attanagalle, and there he repaired the temple according to the desire of the king, and offered the same to the high priest Anomadarsy; from thence he proceeded to the place called Bimatirtapatoona, where he caused to be made a bridge of the length of eighty-six cubits, &c. &c.: he also caused to be cultivated several plantations for the king: in one of those plantations he erected a temple, to which he gave the name of the king. So that this minister having completed all these works to the king's full satisfaction, he made his appearance before the king, who having received him with great kindness, rewarded him in abundance; after which he took him to the apartment where the dawtoo was, and in the midst of the priests, having expressed his satisfaction at the conduct of the minister, he said that the estimation he made of this minister called upon him to offer the minister to dawtoo: so the king offered his queen, children, and the minister accordingly. This is the eighty-fifth chapter, called Wiwida-koosa-la-kaurapana, in Mahawanse.

In the reign of this king there was a violent

heat and dryness in the island, by which all plants withered, so as to threaten a great scarcity. This terrified all the inhabitants of the island in a great degree; but the King Parackramabahoo having made great sacrifices in the name of Budhu and other deities, prayed for rain. Then it came to pass that there appeared lightning and rainy clouds from every side of the island, and at last it broke forth in a heavy rain. Upon this, the people began to praise the Budhu and the king.

This king having continued to govern the island for the public welfare for a length of time, he at length called his sister's son Wierabahoo, and his sons Wijayabahoo, Boowenakabahoo, Tricoowanamallayan, and Boowenakajayebahoo, and addressed them, saying, "My sons, there are children of three descriptions in this world, called awajata (unnatural), anoojata (natural), and atiejata (most natural). It is an ancient saying applied to children of these three descriptions, that one who spends all the wealth gathered by his ancestors, and passes his days like a monkey, he is awajata; one who properly makes use of the wealth of his ancestors, and keeps his dignity, he is anoojata; and one who adds more wealth by his industry to that which he obtained from his ancestors, he is atiejata.

At the death of my father, he left me only the country called Majaratta; but now I have acquired the two other kingdoms; I have subdued all the Malabar people, which my father could not do: so at present all the foreign princes do homage to me, and my fame is over all the countries; I have acquired an immensity of precious stones, sufficient to live upon till your seventh generation, &c. &c.: thus I became an atiejata son of my father. Therefore, my sons, do become atiejata sons, in resemblance of me. Remember, that in the ancient time there were 60,000 princes of the tribe Ookakawanse, in Jambu-dwipa, which they having divided into 60,000 parts, reigned all in peace. Thus, my sons, you also divide the island properly, and govern the same in friendship and peace, taking good care not to open a way to foreign enemies." The king having thus addressed the princes, he assembled the priests and the commons, and inquired of them to whom they thought proper to give charge of the realm; upon this the priests replied, that all the princes were equal in wisdom, valour, and in every other capacity; but the prince Wijayabahoo, the king's eldest son, had from his infancy adhered to triwidaratnaye, (that is, Budhu, his doctrine, and the priests,) he always supported

the infirm priests, he never spared the truth, he was of a grateful mind, &c. &c.; all which were well known to every man, therefore it required no further inquiry. This praise, given by the priests, pleased the king exceedingly; so he called the Prince Wijayabahoo, and charged him, that if there was any thing that ought to have been done for the public welfare which his father had omitted, that he should complete the same; that he should rebuild the tower named Ruwanwelly Chaittiya, which was destroyed by foreign enemies; that as the city Polonnaropura, which was the head-quarters of the ancient kings, was artificially built, therefore that he should bring it into the former state; that he should erect a magnificent building for dawtoo, &c. &c. The king having given these instructions to the prince, he gave into his hands the government of the kingdom, and also the charge of the other princes, the dawtoo, the priests, and the ministers. This is the eighty-sixth chapter, called Radjabahararopa, in Mahawanse.

One thousand eight hundred and nine years after the death of our Budhu, and in the time of the said great king, several parts of the Scripture were translated by the high priests

Buddago-sacharinwahanse, Magiswara, Darmapale, Darmakitty, Sahittaya, Wilgamaye, &c. &c. with the learned men Kawirajesekara, Gooroolоogamy, Agamachakkrawarty, &c. &c. The King Wijayabahoo, in obedience to his father's desire, took the charge of the kingdom, and resolved to shew, in the lifetime of his father, that he was a son atiejata; at the same time he thought to himself whom he should choose for his friend and companion; and remembering his father's sister's son, the Prince Wierabahoo, who was amiable and well educated in every science, that he was his associate in youth, that he regarded him with much affection, and that he was endowed as well with wisdom as with strength for the promotion of the public welfare, and that by his merits he deserved to be his friend; consequently the king sent for the Prince Wierabahoo, and declared him to be his favourite friend. Then the king remembering that his father gave him charge of the dawtoo, and that the building erected by his father for the same was decayed, he resolved to repair that building; for which purpose he collected a great number of workmen, and completed the work more splendidly than it was in his father's time. The king having finished this work, he placed the dawtoo there, and made great offer-

ings. Then the king resolved to go on with the work of the city Polonnaropura, in compliance with the desire of his father; but thinking that the absence of the children might hurt the feelings of his father the old king, he desired the princes Bowenakabahoo and Bowanekajayebahoo that they should always be with the old king their father. Then the king called his younger brother Tricoowanamallayan, and gave him the charge of all the people residing from the city Dambedeny-noowara up to the north sea, in order that they might serve his father and protect him, &c. &c. The king having regulated these public affairs, he set off with the Prince Wierabahoo to begin the work of Polonnaropura; upon which the old king, Parackramabahoo, of his fatherly affection, resolved to follow his son. The King Wijayabahoo entreated his father to alter his resolution, but all was in vain; so he attempted to separate from him against his will: at last the old king agreed to go along with him as far as three yoduns, with all his retinue. Upon this, all the ministers, generals, giants, and all others of every description, resolved to accompany him, leaving their lands and houses; but the King Wijayabahoo, with great kindness, admonished them, and those on whom he could prevail

he kept from their resolution; then he proceeded to the high mountain Watagiry, on the top of which he erected a royal house, where he deposited all the treasure which he got from his father; also a building for the priests, which he offered to the high priest. Thence he proceeded to the mountain Samantakootaya, where he having made the adoration before Sripadaye, he went to Rajaga-sri-pooraya, where he repaired the temple Pawsadanam-Vihare; then he proceeded to Sindoo-rawaneye, where he caused to be built a temple, &c. The king, on his arrival at Atgiripooreya, having seen the vault of his uncle in the great temple, which was erected by himself, he lamented, with the Prince Wierabahoo, the death of his uncle. The king erected at this place a temple, with an image of Budhu, and several other apartments. He caused also to be made the image of his uncle,* and left it there in remembrance of the deceased: he then proceeded

* Alompra, as he is termed in Col. Symes's work, or rather Aloaung Phraw, assumed the title of the founder of the present Birmah dynasty; and after the capture of Prome, consecrated there a golden image of himself, as an incarnation of the Budhu, which was preserved as the palladium of the city, and brought to England by Captain Marryatt, R.N.

to Sooragaripooraya. When the king was there, the Prince Chandrabahoo, who was driven out in the former war, landed at the place called Mahatotta, with a great army of Malabars of the countries of Pandy and Soly. Upon this, the Cingalese inhabitants of the places called Pady, Runda, &c. joined his forces, and declared him king: he then caused a fortification to be made on the mountain named Soobayapauwe, and sent messengers demanding the dawtoo and the kingdom, with direction, if they were refused, to declare war. This message being declared to the King Wijayabahoo, he consulted with the Prince Wierabahoo, and having raised a great number of troops, they put themselves at the head of the army, surrounded the forces of the King Chandrabahoo, and attacked them on all sides; so that at last, the enemy having been deprived of their arms, began to tremble, lament, and to beg for their lives. At the same time, the King Chandrabahoo made his escape, and the King Wijayabahoo made himself master of his wives, elephants, horses, &c. and of all the arms and standards, all which he despatched to his father. Then he having erected a royal house on the ground where he gained the victory, with a high and strong fortification, he also erected buildings for the priests.

The King Wijayabahoo went to the kingdom Anurahde, where he cleared the bushes and woods which were growing round about the holy place Pūpareewine, and others, and built there a citadel and different bridges, and repaired all the holy places; after which he began the work of the holy place called Ruwanwelly Chaittiya, which was begun by his father and not finished; for which purpose he collected a number of artisans, workmen, and labourers; besides which, during that period the grand priest Seenahnata Parewenastewira and others were feasted by him. The different kings of Wanny, within the kingdom Pihitty, came there with a great many presents, and appeared before the King Wijayabahoo, who also gave them different presents as marks of honour, and much pleased them; and afterwards he ordered them to maintain that city, and went to the desolate city Polonnaro, where he met Wierabahoo, with whom he had consulted and agreed to rebuild that ancient and chief city, the holy places, temples, and other buildings of it. Afterwards the King Wijayabahoo wrote to his father for his approbation, intimating to him, at the same time, that it would be proper for him to be crowned at that city, as it was considered to be the principal one. The father of Wijaya-

bahoo, who approved of his son's proposal, then sent him men, and all the different kinds of artisans, workmen, and wealth, to assist him in his grand work. The King Wijayabahoo, who received this assistance from his father, began his design, and completed the same as the kingdom of Sakkraia, the king of gods. The end of the eighty-seventh chapter, called Palattepurekarahpata, of the book Mahawanse.

The Eighty-eighth Chapter of the book Mahawanse, called Abiseekemangalahdidiepene.

After the conclusion of the building of the city Polonnaro, he wrote to his father, the King Parackramabahoo, to come to that city for the coronation feast; upon which the father of Wijayabahoo left the city Dambedeny and came to the city Polonnaro: afterwards the coronation feast began, and it lasted for seven days. The government of Polonnaro having been committed into the care of Wierabahoo, the King Wijayabahoo went, together with his father, to the city Jambu-drohna, in order to bring Budhu's two pattrah dawtoo, or the two cups which Budhu used when he was alive, to the city Polonnaro. They were then brought in great procession; and afterwards they were de-

posited, on a propitious day, in the place prepared for them. On this festival he ornamented the whole city, and continued the feasting from that day for the space of three months. After this, the King Wijayabahoo sent Wierabahoo to the place called Dahastotte, to make preparations for the purpose of creating Upesampada priests, where he then constructed thousands of buildings, triumphal arches, &c.; whereupon the King Wijayabahoo came there, and sent for the priest Maddenie-naweke-yaties-warre, with whom the king having consulted, he then gave a public notice to the Budhist priests of the whole island of Ceylon, who had a mind to become Upesampada, that they should assemble at Dahastotte. On this communication a great number of Budhu priests assembled there in a short time. The king, together with the Yatieswarre priest of Dahastotte, having viewed the great assembly of Budhu priests, were much pleased, and began the intended operation; and such priests as were willing to become Upesampada, were created as such. This feast lasted fifteen days. During this period all the different kings of Wanny Pattas, belonging to the kingdoms Rohuna, Pihitty, &c., were in attendance, and feasted with abundant provision. The following jurisdictions were be-

stowed on some of the most learned priests amongst them: viz. Mahaswamy-Padewiya, Sangaraje-Padewy, Mūle-Padewy, Nayekke-Padewy, Maha-istewerra-Padewy, and Istewirra Piriwen-Padewy. The old King Parackramabahoo having established his son, the pious King Wijayabahoo, to reside at that place for a long time, and having acquired many blessings by doing charity, he departed this life after a reign of thirty-five years. On his death, his son, the King Wijayabahoo, became sole governor of the island of Ceylon. Whereupon one of his courtiers, named Mittra, bribed a slave belonging to the king's palace, by whom the king was killed on a certain night, in order that he, the courtier, might get the kingdom. The King Buwenekebahoo, the younger brother of the deceased Wijayabahoo, having heard of this, was affrighted, and proceeded to go to Subamalepura Durgaya from the city Dambedeny, in a concealed conveyance. Nine brothers followed after him, and struck with a sharp weapon on the conveyance in which the King Buwenekebahoo was concealed; the conveyance was broken, and the king fell on the ground, and immediately got up and fled to the village Callugallegame, where there was a house in which elephants were kept; he then took an elephant from that place, and having

mounted on his back, crossed the river Mahapujacollembun Ganga, and thus escaped. The above-mentioned courtier, Mittrá, went to the grand palace, at the city Dambedeny, and sat himself on the king's throne, putting on him the royal robes. Upon which, such other courtiers of the late king as were the friends of the new King Mittra, submitted to him; and after every thing was settled, such persons as were employed in distributing the pay of the king's troops, consisting of Cingalese and foreigners, having tendered first to the foreigners their pay, they refused to accept it unless the Cingalese troops had accepted their pay first; upon which, the Cingalese were paid first, and the foreigners then offered their pay, who again refused to receive it, but said that they would receive it by and by; and when their pay was offered to them for the third time, they replied that they wanted to state before the king their reason for not receiving it; and entered the palace, to the number of 700 men, combined together against the new king, as if they were going to make some complaint before him. And when they came before the king, who sat on the throne, one of them, named Taccurake, giving a hint to his fellow-soldiers, drew his sword, and struck off at one blow the head of

the new king, who sat on the throne. Afterwards, the city was alarmed, and the Cingalese soldiers then came to the spot, and demanded of Taccurake and the others who the perpetrator of that murder was? They answered and said, they had done that act by the order of the King Buwenakebahoo, who resided at Subeparwetta. On this the Cingalese soldiers also immediately joined them, and went to the city Subeparwetta, and brought the King Buwenakebahoo to the city Dambedeny, where he was crowned. He subdued the Malabars named Calingaraye, Modeganga, Deewaya, &c. who came from foreign countries, and he also banished the following unfaithful Cingalese kings of the Wannis, namely, Cadelipate-Māpauneya, Tipauhahinuyanekeya, &c. and in a few days he entirely regulated the island of Ceylon. This king resided for some time at the city Dambedeny, and afterwards built a palace at the city Subamalepura, and resided there. He was a pious king: he caused to be written all the Thripitekadarme, or Budhu's laws, and distributed them in all the Budhu's temples in the island of Ceylon. He did many charities; and offerings were made daily by him in the name of the Dalledah, or the holy tooth of Budhu; he propagated the Budhu's law; he celebrated the

feast Upesampada; and he reigned in tranquillity for eleven years, and departed this life at the city Sunderragirripura.

After the death of this king, one Ariyacharwarty, a minister who was sent by the King Pāndipasba, came with a powerful Malabar army, and landed upon the island of Ceylon. He destroyed the religion of Budhu, entered into the city Sunderragirri, and took away with him the Dalledah, or the holy tooth of Budhu, and the riches which were in the city, to the country Pandy, and gave them to the King of Pandy, called Kulesekara. About that time one Parackramabahoo, the son of the before-named King Wijayabahoo, became the King of the island of Ceylon. He being desirous to get back the holy tooth of Budhu, went himself, with some men, to the country Pandy, as a friend of the King Pandy, and asked him for the relics, whereupon he willingly gave back the Dalledah to the king. Parackramabahoo having brought the same, and deposited it in the eastern Daladaga, a house in the city Polonnaro, the king also resided in that city. This king sent executioners to pull out the eyes of the Prince Buwenakebahoo, residing at Subamalepura, who was the son of the late King Buwenakebahoo,

thinking that he might aspire to the kingdom in future. Within a year after this the king was crowned; and he daily used to give alms to Budhu priests, &c. This king had also built a Dalledah house, of three stories high, which was sumptuously adorned with gold, silver, precious stones, pearls, cloths, &c.; and in the centre of which there was made a valuable seat, on which the Daledacarandu, or the box containing the holy tooth of Budhu, and Patra Dawtoocarandu, or the box which contained the holy cup from which Budhu used to eat when alive, were placed; and the king daily used there to perform divine service.

This king having had a pious priest as his tutor, who was skilled in different languages, he became acquainted with all the Jutakas, or the 550 histories related by Budhu. The king afterwards caused them to be translated from the Pālee language into the Cingalese, which were afterwards revised by different skilful priests, and published throughout the island of Ceylon. The book containing the Cingalese translation of the 550 histories, which was in the possession of the king, he afterwards gave to the chief priest called Mandancarra; and the king made there a building called Pirrewena, which, toge-

ther with the villages Purawne-Sannieraseela, Labujemandeca, and Moremandeca, he also gave to the same priest.

In the village Tiertaggrawme-Vihari there had been constructed a building of forty-five cubits long by the late Maha Wijayabahoo, which building being decayed, this king again constructed there, instead of the former, a building of thirty cubits long, and two stories high, which he gave to the priest Cayesatty-Mahaterra, who then resided at Wijayabahoo Pirrewena. The king also constructed a Pirrewena in the village of Sālagrawme, lying at the creek of the river Uppeseema, which, together with that village, he gave to the same priest; he likewise planted a cocoa-nut garden, which contained above 5000 cocoa-trees, in the abovementioned village Tiertaggrawme. The king further gave to the said priest the building called Pertimaha-grahya, which he constructed at the village Deewepura, together with the village Gantimawne. After which he caused to be constructed a building called Parackramabahoo-Prasawda, near the temple which stands in the village Wallegrawme, and gave it to all the Budhu priests, together with the village Sāligrie. Next to that he made a beautiful Pirrewena, a house called Sambudde-pirtimahgrahya, and a

temple in the village Subewiddruma, which is near to the city Rajegrawmepura, which he gave to the priest Mahistewarra, his tutor. And, lastly, he built a city in the kingdom Mayadanau, and in that city he constructed a lofty temple, within which he placed the image of the god Utpalewarne Deweraja, or Wisnu, and made offerings.



END OF VOL. I.

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